

3 1761 08154723 4



UNIV. OF
TORONTO
LIBRARY



THE

BIBLICAL WORLD

EDITOR

WILLIAM R. HARPER

ASSOCIATE EDITORS

ERNEST D. BURTON

IRA M. PRICE

GEORGE S. GOODSPEED

ROBERT F. HARPER

OLIVER J. THATCHER

NEW SERIES. VOL. III.

JANUARY—JUNE, 1894.

410985
29.3.93

The University of Chicago Press

1894

BIBLICAL WORLD



BS
410
B58
n.s
v.3

PRINTED AT

The University of Chicago Press

TABLE OF CONTENTS.

JANUARY.

I. EDITORIAL:	
Three Attitudes of Mind toward the Early Stories of Genesis.—What, in view of these, should be the Nature of Work undertaken upon the Subject?—What should be its Purpose?—What is the Ideal Point of View for this Study?—Necessity for a broader and deeper Study.	1-5
II. THE FIRST HEBREW STORY OF THE CREATION. William R. Harper.	6-16
III. THE BABYLONIAN ACCOUNT OF CREATION. W. Muss-Arnolt	17-27
IV. HOW MUCH DO I STUDY THE BIBLE, AND HOW? The Reverend Thomas C. Hall, D.D.	28-29
V. BELIEFS OF A BROTHER. Professor Richard M. Smith.	30-34
VI. JESUS' IDEA OF THE KINGDOM OF GOD. Professor A. C. Zenos, D.D.	35-44
VII. COMPARATIVE-RELIGION NOTES: The Revue de l'Histoire des Religions.—Immortality of the Soul in Ancient Syria.—The Parliament's Programme from a European Standpoint.—Philo and the Avesta.—Naville's Work at Bubastis; its Religious Value.—Progress of Religious Ideas in Ancient Egypt.—Human Sacrifices in our Day.	45-48
VIII. THE BIBLE IN COLLEGE: A New Professorship in Hebrew.	49
IX. THE BIBLE IN THE SUNDAY SCHOOL: Organization of the Bible-Study Union.—The International Lesson Committee.	50-52
X. EXPLORATION AND DISCOVERY: The Vapor Bath of Ghanthur. Dean A. Walker.	53-56
XI. NOTES AND OPINIONS: Did Euodia and Syntyche quarrel? The Seal of Attestation and the Seal of Security.—The Gospel of Peter.—"Touch me not," John 20: 17.—Dr. Gloag on I. Peter 4: 1.—Jowett's Commentaries on the Pauline Epistles.	57-60
XII. SYNOPSIS OF IMPORTANT ARTICLES: Dr. Briggs' Higher Criticism of the Hexateuch. W. H. Green (W. R. H.).—St. Paul's Conception of Christianity. I. O. Adoption. A. B. Bruce (A. T. W.)	61-64
XIII. THE AMERICAN INSTITUTE OF SACRED LITERATURE,	65-67
XIV. WORK AND WORKERS.	68-71
XV. BOOK REVIEWS: The New Testament and Psalms (Price).—Helps to the Study of the Bible (W. M.-A.).—Hervy, The Books of Chronicles in Relation to the Pentateuch and the Higher Criticism (C. E. C.)	72-75
XVI. CURRENT LITERATURE.	76-80

FEBRUARY.

I. EDITORIAL:

Why is it necessary to study the Bible?—For one thing because it is incomparably superior to other Books.—One reason for want of interest in it is that Theory about its Study is substituted for Practical Study of It.—Such Study of it is the Sacred Duty of the Minister.—Of the Sunday School Teacher.—How all may undertake it.—Nothing may be substituted for it.	81-86
--	-------

II.	ROME IN PAUL'S DAY. Professor H. F. Burton.	87-96
III.	THE ORIGIN OF MAN AND HIS FIRST STATE OF INNOCENCE. William R. Harper.	97-108
IV.	THE CHALDEAN ACCOUNT OF THE DELUGE. A Revised Translation by W. Muss-Arnolt.	109-118
V.	ON THE NEED OF A SYSTEMATIC STUDY OF RELIGION. Edmund Buckley, M.A.	119-127
VI.	COMPARATIVE-RELIGION NOTES: Comparative Religion at the University of Chicago.	128-131
VII.	EXPLORATION AND DISCOVERY: Recovery of a Roman Milestone. Dean A. Walker, M.A.	132-133
VIII.	NOTES AND OPINIONS: The Writing of Josephus "Against Apion."—The Aims and Methods of the Higher Criticism.—Christ's Parables as compared with those of Other Teachers.—The Pharaoh of the Exodus.—The Jews and Judaism of Today. Christ the Light of Man.	134-137
IX.	SYNOPSIS OF IMPORTANT ARTICLES: The Budding Rod. Hugh Macmillan (D. A. W.).—St. Paul's Conception of Christianity. II. Without and Within. A. B. Bruce (C. E. W.).—The Place of Christ in Modern Thought. C. A. Beckwith (T. H. R.).—Sin. R. W. Dale (T. H. R.).	138-144
X.	THE AMERICAN INSTITUTE OF SACRED LITERATURE.	145-147
XI.	WORK AND WORKERS.	148-151
XII.	BOOK REVIEWS: Bloomfield, The Old Testament and the New Criticism (Price).—Moule, Jesus and the Resurrection (C. W. V.).—Simcox, The Revelation of St. John (C. W. V.).—Schaff, Theological Propædæutic (O. J. T.)	152-155
XIII.	CURRENT LITERATURE.	156-160

MARCH.

I.	EDITORIAL: Bearing of our Views of the Historical Character of Genesis on the New Testament; an old Question newly interesting.—Statement of the Question.—The answer dependent on our view of the New Testament.—Dependent also on the New Testament's view of itself.—Which is not a claim of historical Infallibility.—Either for itself or for the Old Testament.—The question answered in this light.	161-165
II.	THE THEOLOGY OF PAUL AND OF JOHN COMPARED. Professor George B. Stevens, Ph.D., D.D.	166-175
III.	PARADISE AND THE FIRST SIN, GENESIS III. William R. Harper.	176-188
IV.	HINDUISM'S POINTS OF CONTACT WITH CHRISTIANITY. Merwin-Marie Snell.	189-197
V.	THE DUTIES OF MAN AS TAUGHT BY THE BOOK OF PROVERBS. Charles F. Kent, Ph.D.	198-208
VI.	WISDOM IN TEACHING CRITICAL RESULTS. Professor F. B. Denio.	209-212
VII.	COMPARATIVE-RELIGION NOTES: Some Recent Addresses in the Field of Comparative Religion.—Comparative Religion in American Universities.—The Origin of Zoroastrianism and the Avesta (E. B.)	213-216
VIII.	NOTES AND OPINIONS: Bring us not into Temptation, Matthew 6:13.—The Origin of the Semites.—Tel-el-Amarna and the Pentateuch.—Views of Jesus held by Reformed Judaism.	217-221
IX.	SYNOPSIS OF IMPORTANT ARTICLES: The Nineteenth Chapter of Isaiah. T. K. Cheyne (G. R. B.).—The Babylonian Exile. Julius Wellhausen (T. G. S.).—Zu Hosea xii. E. Beers (D. A. W.)	222-225

X.	THE AMERICAN INSTITUTE OF SACRED LITERATURE.	226-228
XI.	WORK AND WORKERS.	229-232
XII.	BOOK REVIEWS: Weiss, Vom irdischem Gut. (W. T. Smith).— Hill, The Earliest Life of Christ (E. D. B.).—Thatcher, A Sketch of the History of the Apostolic Church (H. M. Scott).	233-236
XIII.	CURRENT LITERATURE.	237-240

APRIL.

I.	EDITORIAL: What is Christ's Attitude toward the Old Testament?—He was in the highest sense an Interpreter of it.—He was in the best sense also a Critic of it.—Theories concerning his attitude toward the traditional View of it current in his day.—Did he hold the current view?—Did he accommodate himself to this view, though knowing better?—Is the evidence in the New Testament sufficient to permit decision between these Theories?—Our duty in view of the Facts.	241-246
II.	THE FAITH OF JESUS. The Reverend T. C. Hall.	247-251
III.	JESUS CHRIST AND GAUTAMA BUDDHA AS LITERARY CRITICS. The Reverend F. F. Kramer, M.A.	252-259
IV.	HOW MUCH DO I STUDY THE BIBLE, AND HOW? 2. The Reverend J. L. Withrow, D.D. 3. The Reverend O. P. Gifford.	260-263
V.	THE FRATRICIDE: THE CAINITE CIVILIZATION, GENESIS IV. William R. Harper.	264-274
VI.	THE ATTITUDE OF THE CHRISTIAN TOWARD THE HIGHER CRITI- CISM OF THE BIBLE. Professor L. W. Batten.	275-280
VII.	THE BEARING OF CRITICISM ON EDIFICATION. The Rev. Professor T. K. Cheyne, D.D.	281-290
VIII.	COMPARATIVE-RELIGION NOTES: An Exhibition of Religions in Japan.—Islam as a Civilizer in Africa.	291-292
IX.	THE BIBLE IN THE SUNDAY SCHOOL: The Real Purpose of the Sunday School. Professor G. M. Forbes; The Reverend W. C. Bitting.	293-294
X.	EXPLORATION AND DISCOVERY: The Latest Discovery from the Egyptian Fayum. James H. Breasted.	295-298
XI.	NOTES AND OPINIONS: Interpretation of Romans 8:3-4. (N. S. B.) The Name of Pharaoh.—The "Lost" Ten Tribes.—Christ and the Old Testament.—Agrapha: Sayings of our Lord not recorded in the Four Gospels.	299-303
XII.	SYNOPSIS: The Second Jeremiah. G. H. Skipwith (PRICE).	304-305
XIII.	THE AMERICAN INSTITUTE OF SACRED LITERATURE.	306-308
XIV.	WORK AND WORKERS.	309-312
XV.	BOOK REVIEWS: Merrill, The Reasonable Christ (C. E. W.).—Calwer Bible-Lexicon (W. T. Smith).—Burton, Syntax of the Moods and Tenses in the New Testament Greek (T. D. S.)	313-316
XVI.	CURRENT LITERATURE.	317-320

MAY.

I. EDITORIAL:

The Unity of the Old and New Testaments: they have the same Source and Purpose; they are related as Preparation and Fulfillment.—There are also wide and permanent Differences between them: the Revelation in one is fragmentary, in the other a Unity;

	difference between the character and relations of the media of Revelation in each; in one, God is revealed by word or image, in the other, by the total personality of the Son.—The Old Dispensation was transitory, the New Dispensation is eternal.	321-325
II.	THE LONG-LIVED ANTEDILUVIANS. GENESIS V. William R. Harper.	326-335
III.	A FREE TRANSLATION OF THE SERMON ON THE MOUNT. The Rev. E. P. Burt.	336-344
IV.	CHRISTIANITY AND OLD TESTAMENT CRITICISM. W. Taylor Smith.	345-348
V.	HINDUISM'S POINTS OF CONTACT WITH CHRISTIANITY. III. THE CREATION. Merwin-Marie Snell.	349-359
VI.	THE BIBLE IN THE SUNDAY SCHOOL: Suggestions for Improvement in Sunday School Work. The Rev. W. G. Fennell.	360-361
VII.	EXPLORATION AND DISCOVERY: The new-found Treasure of the Twelfth Dynasty. James Henry Breasted.	362-364
VIII.	NOTES AND OPINIONS: Was Hillel the Master of Jesus?—The Human Element in the Bible.—The Disciples of Christ Not Ignorant Men.—The Earnest Expectation of the Creation.—The Book of Enoch and the New Testament.—Leprosy.—Old Testament Theology.	365-370
IX.	SYNOPSIS OF IMPORTANT ARTICLES: Das Wort "Berith" bei den Propheten und in den Ketubim. J. J. P. Valetton, Jr. (T. F. K.).—St. Paul's Conception of Christianity, 12.—The Moral Energy of Faith. A. B. Bruce (C. E. W.).—Hebrew Prophecy and Modern Criticism. F. H. Woods (D. A. W.).	371-375
X.	THE AMERICAN INSTITUTE OF SACRED LITERATURE.	376-378
XI.	WORK AND WORKERS.	379-384
XII.	BOOK REVIEWS: Ball, The Apocrypha (Price).—Niebuhr, Versuch einer Reconstellation des Debora-liches (W. T. Smith).—Kautsch, Die Psalmen Übersetzt (W. T. Smith).—Burton, Christ's Acted Parables (W. A. S.).—The Variorum Bible (Price).—Vincent, Students' New Testament Hand-Book (E. D. B.).—M'Clymont, The New Testament and its Writers (C. W. V.).—Salmond, The Parables of our Lord (C. W. V.).—Maclaren, The Psalms, Vol. ii. (Price).	385-395
XIII.	CURRENT LITERATURE.	396-400

JUNE.

I.	EDITORIAL: Unrest in the Theological World.—This Unrest means Activity.—Sincerity of all Parties in the struggle for Light.—Need of wider Information.—A new plan looking toward the spread of Knowledge, The Bible Students' Guild.—Its Spirit and Plan.—Reasons for such a Movement.	401-405
II.	THE EXCAVATIONS AT SENDSCHIRLI AND SOME OF THEIR BEARINGS ON THE OLD TESTAMENT. Professor Morris Jastrow, Jr.	406-416
III.	HOW MUCH DO I STUDY THE BIBLE AND HOW? 4. Rev. Professor S. Burnham, D.D. 5. The Rev. W. H. P. Faunce.	417-419
IV.	CHRISTOLOGICAL IMPLICATIONS OF THE HIGHER CRITICISM. The Reverend Prescott F. Jernegan.	420-428
V.	A HEBREW POLITICAL ROMANCE. James A. Duncan.	429-434
VI.	THE "SUFFICIENT REASON" FOR ISAIAH XL-LXVI. The Reverend T. S. Potwin, D.D.	435-439
VII.	THE SONS OF GOD AND THE DAUGHTERS OF MEN. GENESIS VI. William R. Harper.	440-448

VIII.	COMPARATIVE-RELIGION NOTES: A Collection Illustrative of Religion.—The Eleusinian Mysteries.—Tiele on the New Theory of the Avesta.—A New Lectureship in Comparative-Religion.	449-451
IX.	EXPLORATION AND DISCOVERY: The Newly Discovered Latin Translation of the Epistle of Clement. James Henry Breasted.	452-453
X.	THE BIBLE IN THE SUNDAY SCHOOL: The Spiritual Value of Inductive Bible Study. The Reverend E. M. Poteat.	454-455
XI.	NOTES AND OPINIONS: The Location of the Galatian Churches. Clyde W. Votaw.	456-462
XII.	THE BIBLE STUDENTS' READING GUILD OF THE AMERICAN INSTITUTE OF SACRED LITERATURE.	463-465
XIII.	WORK AND WORKERS.	466-472
XIV.	BOOK REVIEWS: Lumby, The Epistle of St. Peter (c. w. v.).—Exell, Biblical Illustrator, Hebrews, James (c. w. v.).—Stead, the Kingdom of God (c. w. v.).—Moule, The Epistle of St. Paul to the Romans (c. e. w.).—Neteler, Untersuchung urgeschichtlicher Zeitverhältnisse der Genesis (W. T. Smith).—Bleek, Einleitung in das Alte Testament (W. T. Smith).	473-476
XV.	CURRENT LITERATURE.	477-480

GENERAL INDEX.

A FREE TRANSLATION OF THE SERMON ON THE MOUNT	336
A HEBREW POLITICAL ROMANCE	429
ARNOLT, W. MUSS, The Babylonian Account of Creation	17
The Chaldæan Account of the Deluge	109
ATTITUDE OF THE CHRISTIAN TOWARD THE HIGHER CRITICISM, THE	275
BABYLONIAN ACCOUNT OF CREATION, THE	17
BABYLONIAN EXILE, THE,	223
BATTEN, L. W., The Attitude of the Christian toward the Higher Criticism	275
BEARING OF CRITICISM ON EDIFICATION, THE	281
BELIEFS OF A BROTHER	30
BITTING, W. C., The Real Purpose of the Sunday School	293
BOOK REVIEWS: The New Testament and the Psalms, 72; Helps to the Study of the Bible, 72; Hervey, The Books of Chronicles in Relation to the Pentateuch and the Higher Criticism, 74; Bloomfield, The Old Testament and the New Criticism, 152; Moule, Jesus and the Resurrection, 152; Simcox, The Revelation of St. John, 153; Schaff, Theological Propædæutic, 154; Weiss, Vom irdischem Gut, 233; Hill, The Earliest Life of Christ, 233; Thatcher, A Sketch of the History of the Apostolic Church, 235; Merrill, The Reasonable Christ, 313; Calwer, Bible- Lexicon, 315; Burton, Syntax of the Moods and Tenses in New Testament Greek, 313; Ball, The Apocrypha, 385; Niebuhr, Versuch einer Reconstellation des Debora-liches, 385; Kautzsch, Die Psalmen Übersetzt, 386; Burton, Christ's Acted Parables, 387; The Variorum Bible, 388; Vincent, Students' New Testament Hand-Book, 389; M'Clymont, The New Testament and its Writers, 392; Sal- mond, The Parables of Our Lord, 393; Maclaren, The Psalms, 394; Lumby, The Epistle of St. Peter, 473; The Biblical Illustrator, Hebrews, James, 473; Stead, The Kingdom of God, 474; Moule, Romans, 475; Neteler, Untersuchung, 475; Bleek, Einleitung in das alte Testament, 476.	
BREASTED, J. H., The Latest Discovery from the Egyptian Fayum	295
The New-Found Treasure of the Twelfth Dynasty	362
The Newly-Discovered Latin Translation of the Epistle of Clement	452
BUCKLEY, E., On the Need of a Systematic Study of Religion	119
BURNHAM, S., How Much do I Study the Bible and How?	417
BURTON, H. F., Rome in Paul's Day	87
BURTT, E. P., A Free Translation of the Sermon on the Mount	336
CHALDÆAN ACCOUNT OF THE DELUGE, THE	109
CHEYNE, T. K., The Bearing of Criticism on Edification	281
CHRISTOLOGICAL IMPLICATIONS OF THE HIGHER CRITICISM	420
COMPARATIVE-RELIGION NOTES: The Revue de l'Histoire des Religions, 45; Immor- tality of the Soul in Ancient Syria, 45; The Parliament's Programme from a European Standpoint, 45; Philo and the Avesta, 46; Naville's Work at Bubastis, its Religious Value, 47; Progress of Religious Ideas in Ancient Egypt, 47; Human Sacrifices in Our Day, 48; Comparative-Religion at the University of Chicago, 128; Some Recent Addresses in the Field of Comparative-Religion, 213; Comparative Religion in American Universities, 213; The Origin of Zoroastrianism and the Avesta, 214; An Exhibition of Religions in Japan, 291; Islam as a Civilizer in Africa, 291; The Eleusinian Mysteries, 450; A Collection Illustrative of Religion, 449; Tiele on the New Theory of the Avesta, 450; A New Lectureship in Comparative-Religion, 451.	

CREATION, BABYLONIAN ACCOUNT OF	17
CREATION, FIRST HEBREW STORY OF THE	6
CURRENT LITERATURE	76, 156, 237, 317, 396, 477
DAS WORT "BERITH" BEI DEN PROPHETEN UND IN DEN KETUBIM	371
DELUGE, THE CHALDÆAN ACCOUNT OF THE	109
DENIO, F. B., Wisdom in Teaching Critical Results	209
DR. BRIGGS' HIGHER CRITICISM OF THE HEXATEUCH	61
DUNCAN, J. A., A Hebrew Political Romance	429
DUTIES OF MAN AS TAUGHT BY THE BOOK OF PROVERBS, THE	198
EDITORIAL: Three Attitudes of Mind Toward the Early Stories of Genesis, 1; What, in view of these, Should be the Nature of Work Undertaken on the Subject? 2; What Should be its Purpose? 3; What is the Ideal Point of View for this Study? 4; Necessity for a Broader and Deeper Study, 5; Why is it Necessary to Study the Bible? 81; Superiority to Other Books, 81; Theory is Substituted for Study, 82; The Minister's Duty to Study it, 84; The Sunday School Teacher's Duty, 85; How to Undertake it, 85; Nothing may be Substituted for it, 86; Bearing of Our Views of the Historical Character of Genesis on the New Testament, 161; The Question Stated and its Answer, 162; What is Christ's Attitude Toward the Old Testament? 241; As Interpreter and Critic of it, 242; His Relation to the Current View of His Day, 244; The Unity and Difference of the Old and New Testaments, 321; Unrest in the Theological World and its Meaning, 401; Need of Wider Knowledge, 402; A Plan for Diffusion of Knowledge, the Bible Student's Guild, 403.	
EPISTLE OF CLEMENT, THE NEWLY DISCOVERED LATIN TRANSLATION OF THE	452
EXCAVATIONS AT SENDSCHIRLI AND SOME OF THEIR BEARINGS ON THE OLD TESTAMENT, THE	406
EXPLORATION AND DISCOVERY: The Vapor Bath of Ghanthur, 53; Recovery of a Roman Milestone, 132; The Latest Discovery from the Egyptian Fayum, 295; The New Found Treasure of the Twelfth Dynasty, 362; The Newly Discovered Latin Translation of the Epistle of Clement, 452.	
FAITH OF JESUS, THE	247
FAUNCE, W. H. P., How Much do I Study the Bible and How?	417
FENNELL, W. G., Suggestions for Improvement in Sunday School Work	360
FORBES, G. M., The Real Purpose of the Sunday School	293
GIFFORD, O. P., How Much do I Study the Bible and How?	260
HALL, T. C., How Much do I Study the Bible, and How?	28
The Faith of Jesus.	247
HARPER, W. R., The First Hebrew Story of Creation	6
The Origin of Man and His First State of Innocence	97
Paradise and the First Sin, Genesis iii.	176
The Fratricide; the Cainite Civilization: Genesis iv.	264
The Long-Lived Antediluvians, Genesis v.	326
The Sons of God and the Daughters of Men, Genesis vi.	440
HEBREW PROPHECY AND MODERN CRITICISM	373
HEBREW STORY OF THE CREATION, THE FIRST	6
HINDUISM'S POINTS OF CONTACT WITH CHRISTIANITY	189, 349
HOSEA XII.	224
HOW MUCH DO I STUDY THE BIBLE AND HOW?	28, 260, 417
INDUCTIVE BIBLE STUDY, SPIRITUAL VALUE OF.	454
ISAIAH, THE 19TH CHAPTER OF	222

ISAIAH 40-66, THE "SUFFICIENT REASON" FOR	435
JASTROW, M. JR., The Excavations at Sendschirli and Some of their Bearings on the Old Testament	406
JEREMIAH, THE SECOND	304
JERNEGAN, P. F., Christological Implications of the Higher Criticism	420
JESUS CHRIST AND GAUTAMA BUDDHA AS LITERARY CRITICS	252
JESUS' IDEA OF THE KINGDOM OF GOD	35
KENT, C. F., The Duties of Man as Taught by the Book of Proverbs	198
KRAMER, F. F., Jesus Christ and Gautama Buddha as Literary Critics	252
LATEST DISCOVERY FROM THE EGYPTIAN FAYUM, THE	295
NEED OF A SYSTEMATIC STUDY OF RELIGION, ON THE	119
NOTES AND OPINIONS: Did Euodia and Syntyche Quarrel? 57; The Seal of Attestation and the Seal of Security, 57; The Gospel of Peter, 58; Touch Me Not, John 20:17, 58; Dr. Gloag on 1 Peter 4:1, 59; Jowett's Commentaries on the Pauline Epistles, 59; The Writing of Josephus Against Apion, 134; The Aims and Methods of the Higher Criticism, 134; Christ's Parables as Compared with those of Other Teachers, 135; The Pharaoh of the Exodus, 135; The Jews and Judaism of Today, 136; Christ the Light of Man, 137; Bring Us Not Into Temptation, Matt. 6:13, 217; The Origin of the Semites, 217; Tel-el-Amarna and the Pentateuch, 218; Views of Jesus Held by Reformed Judaism, 219; Interpretation of Romans 8:3, 4, 299; The Name of Pharaoh, 300; The Lost Ten Tribes, 300; Christ and the Old Testament, 301; Agrapha, Sayings of Our Lord Not Recorded in the Four Gospels, 302; Was Hillel the Master of Jesus? 365; The Human Element in the Bible, 366; The Disciples of Christ Not Ignorant Men, 367; The Earnest Expectation of the Creation, 367; The Book of Enoch and the New Testament, 368; Leprosy, 369; New Testament Theology, 369; The Location of the Galatian Churches, 456.	
ORIGIN OF MAN AND HIS FIRST STATE OF INNOCENCE, THE	97
PARADISE AND THE FIRST SIN. GENESIS III.	176
PLACE OF CHRIST IN MODERN THOUGHT, THE	141
POTEAT, E. M., The Spiritual Value of Inductive Bible Study	454
POTWIN, T. S., The "Sufficient Reason" for Isaiah 40-66	435
PROVERBS, Duties of Man as taught by the Book of	198
RECOVERY OF A ROMAN MILESTONE	132
RELIGION, ON THE NEED OF A SYSTEMATIC STUDY OF	119
ROME IN PAUL'S DAY	87
SIN	143
SMITH, R. M., Beliefs of a Brother	30
SNELL, M. M., Hinduism's Points of Contact with Christianity	189, 349
SONS OF GOD AND DAUGHTERS OF MEN. GENESIS VI.	440
STEVENS, G. B., The Theology of John and of Paul Compared	166
ST. PAUL'S CONCEPTION OF CHRISTIANITY	62, 139, 372
"SUFFICIENT REASON" FOR ISAIAH 40-66, THE	435
SYNOPSIS OF IMPORTANT ARTICLES: The Babylonian Exile, 223; Das Wort "Berith" bei den Propheten und in den Ketubim, 371; Dr. Briggs' Higher Criticism of the Hexateuch, 61; Hebrew Prophecy and Modern Criticism, 373; Hosea xii, 224; The 19th Chapter of Isaiah, 222; The Second Jeremiah, 304; The Place of Christ in Modern Thought, 141; Sin, 143; St. Paul's Conception of Christianity, 62, 139, 372; The Budding Rod, 138.	
THE AMERICAN INSTITUTE OF SACRED LITERATURE	65, 145, 226, 306, 376, 463
THE BIBLE IN COLLEGE, A New Professorship in Hebrew	49
THE BIBLE IN THE SUNDAY SCHOOL: Organization of the Bible Study Union, 50; The	

International Lesson Committee, 52; The Real Purpose of the Sunday School, 293; Suggestions for Improvement in Sunday School Work, 360; The Spiritual Value of Inductive Bible Study, 454.

THE BIBLE STUDENTS' READING LEAGUE OF THE AMERICAN INSTITUTE OF

SACRED LITERATURE	463
THE BUDDING ROD	138
THE FRATRICIDE; THE CAINITE CIVILIZATION; GENESIS IV.	264
THE LONG-LIVED ANTEDILUVIANS, GENESIS V.	326
THE NEW-FOUND TREASURE OF THE TWELFTH DYNASTY	362
THEOLOGY OF JOHN AND OF PAUL COMPARED, THE	166
THE VAPOR BATH OF GHANTUR	53
WALKER, D. A., Recovery of a Roman Milestone	132
The Vapor Bath of Ghantur	53
WISDOM IN TEACHING CRITICAL RESULTS	209
WITHROW, J. L., How Much Do I Study the Bible, and How?	260
WORK AND WORKERS	68, 148, 229, 306, 376. 466
ZENOS, A. C., Jesus' Idea of the Kingdom of God	35

THE BIBLICAL WORLD

CONTINUING

The Old and New Testament Student

VOLUME III.

JANUARY, 1894

NUMBER I

THE mind of the Christian world will now turn toward that part of the sacred record which deals with the beginnings of things. With every decade of scientific work new discoveries are made and new statements are formulated. These old records have maintained their position and their influence side by side with all the progress which has been made in many centuries. In taking up again the consideration of their contents it is not inappropriate to discuss a few introductory questions. This discussion will be all the more in place in view of the series of articles to be published in successive numbers of THE BIBLICAL WORLD on the Early Stories of Genesis, that is, the stories included in the first eleven chapters.

IF we make inquiry among those around us we find three attitudes of mind existing in reference to these stories. In the case of some there exists an unswerving faith in the literal accuracy and truth of these narratives. The source of this faith is not always clear, nor is the faith itself always an intelligent one. It exists, however, strong and undisturbed; for all will concede that a man's faith cannot be limited to subjects which he has himself investigated. In the case of another class there is an honest skepticism as to the historical or even the religious value of the records. Some do not believe in a special divine revelation. Some believe in such a revelation, but doubt whether

these records form a portion of it. There are some, also, who believe that a rational skepticism is better than a blind faith, especially if the blind faith undertakes to dictate opinions which have no real basis. The number of this second class is surprisingly large, but the largest of all is the third class, made up of those who are entirely indifferent alike as to the character and the contents of this wonderful book, the Book of Genesis. This indifference is due in part to the absurdities which men have been asked to believe concerning the book itself; in part to the many differences of opinion which exist concerning the most important questions relating to the book; in part, also, to the entire remoteness of the whole question.

IN VIEW of the existence of these three attitudes, and in view of the necessity of adjusting one's work in such a manner as to meet the needs of all three classes, it may be asked, What should be the nature of work undertaken upon this subject? The answer to the question will be, that this work should include

1) An examination of the records themselves, together with all important scripture material which bears upon the same subjects, in the light of the acknowledged results of literary and historical criticism. This, to be sure, is the work of "higher criticism," but as every intelligent man to-day knows, without the methods of higher criticism no results of value may be secured.

2) The comparison of the results of this examination with the large amount of similar material to be obtained from stories outside of the Bible. It is known to all that there is a vast wealth of such material. All traditions contain some truth. This truth is to be extracted, estimated at its true worth, and considered in connection with the truth furnished us in the Bible.

3) After such an examination and comparison, the statement of the estimate which may be placed upon the biblical material. What is its value? How does it compare with the outside

material? What are the evidences of its superiority, if it is superior? No one will fail to recognize in doing such work either the difficulty of dealing with questions so remote and so far-reaching, or the uncertainty as to the reply which must be made to many questions, or the delicacy of presenting views new or varying from those commonly accepted.

GOING NOW still further, what should be the purpose of the work thus outlined? This again is three-fold:

1) By destroying such conceptions introduced by tradition as have been proven to be erroneous and unfounded—in other words, by cleaning away the rubbish, to furnish a broader and firmer basis on which to rest a vital, and, what in these days is essential, an intelligent faith. Is there rubbish? one asks. Plenty of it. Will anything be left? another asks. Truth is sacred and inviolable.

2) By showing that, when scientifically interpreted, these narratives and institutions contain indisputable evidence not only of possessing great worth, but also of having a divine origin, to remove all ground for doubt, all basis for skepticism. It is the misinterpretation of the Bible that furnishes the occasion for all skepticism. The friends of the Bible have been its worst enemies. A faith in the Bible constructed upon a scientific basis will be acceptable to every one who will take the pains to look into it.

3) By pointing out the unique character and wonderful significance of these narratives and institutions, to arouse, if possible, a warm and living interest in place of the heartless indifference so widespread, an indifference more deadly than skepticism. The kind of influence in biblical work which prevails to-day is too frequently that which literalizes, shrivels, and so virtually destroys. Of that other kind which would revivify the old books and make them live again as they once lived in far back ages, there is a minimum.

MUCH, as all will agree, turns upon the point of view from which the material is presented. We urge ourselves to throw

away all previous conceptions and yet the form of material is always colored by the spirit of those who present it. What now is an ideal point of view from which to study these questions? The writer can speak only for himself, and speaking thus the case stands as follows :

1) God, in his supreme wisdom, saw fit to make to man a special revelation. This is found first of all in the history which was divinely conducted to furnish the object lessons on the basis of which might be taught the principles of the divine revelation, and, still further, in the records which grow out of this history and which have in every respect the characteristics of the history.

2) The history of the records of the Book of Genesis, as well as of the books which stand in close connection with it, forming the hexateuch, are part of this special revelation.

3) This revelation, as it is taught by itself, was gradual and progressive. It was adapted to the capacities and modes of thought of the recipient, and therefore limited and presented in accordance with the principle of accommodation. Is it not true that a "revelation given more than three thousand years ago which should have comprised the science of the nineteenth century, would have been utterly confusing and perplexing?" Its supreme purpose is moral and spiritual, and there is not to be found from Genesis to Revelation any claim to a different purpose. Is its form perfect or imperfect? These words are always relative, never absolute. The records are imperfect from a literary point of view; the histories, imperfect models for the writing of history; the lives here sketched are, with one exception, imperfect lives; the philosophical discussions are in many cases unsatisfactory, failing as they do to settle the questions raised. But it is true that the history given us here is perfect in the sense that it was the best literature which almighty power, acting in consistency with other divine attributes, could inspire in the hearts of people dragged down with sin, and the literature is perfect in the sense that it is the best literature almighty power, acting in consistency with other divine attributes, could inspire in the hearts and minds of a people of Semitic blood living at that period of the world's history.

IN THE WORK proposed there are three steps to be taken :

1) The removal, so far as it is possible, of preconceptions and prejudices. This, it must be confessed, is something almost impossible of realization. There is, however, an openness of mind toward new truth, when it has been shown to be truth, for which all may work, and which, in a greater or less degree, may be secured by all.

2) The examination in a scientific way of the material under inspection, and a statement of the conclusions reached, together with the grounds for the same.

3) A hearty acceptance of these conclusions so far as they seem to be founded upon or to contain truth. It is here that we shall find the greatest difficulty. To change one's opinions, however strong the arguments for the change, requires a degree of candor and intellectual activity which few of us possess. Every effort put forth in this direction will make the next effort more easy.

THE STATEMENTS made above apply more widely than to the Genesis material. As a matter of fact, the principles in accordance with which one investigates any portion of sacred writ will be the principles for the study of it in its entirety. The time is surely at hand for a fresh study, by many, of these records of the beginnings of things. The attention of the scientific and historical world is to-day directed towards Genesis. Can its divine origin be defended? The question is not what men living in the past centuries thought about this book, but rather what is its position when examined in the sunlight of modern research and discovery. Let us be careful on the one hand not to seek to treat outside material so as to force it into harmony with the biblical material; and, on the other hand, to treat biblical material in such a way as not to force it into harmony with the outside. Let each speak for itself, and if the agreement is not perfect, let us wait until light received either from God or from man, shall show us, what certainly in the end will be shown, that the Word of God, whether found in revelation or in nature is one word and always harmonious.

THE FIRST HEBREW STORY OF CREATION.

By WILLIAM R. HARPER,
The University of Chicago.

The significant expressions in the first chapter of Genesis: The Literary Structure of the first story.—The Characteristics of Style.—The Teachings of the Passage.—The great Purpose of the Story.—Other Creation Stories.—The Harmonizing of the story with the results of Science.—A general Estimate of the Story.

The author of Genesis has introduced two stories of the creation of the world, the first contained in Gen. 1:1—2:4a¹, the second in Gen. 2: 4b—25. These stories treat of the same subject, but from entirely different points of view. It will be the purpose of this article and of that which follows to indicate in a general way the teachings and purpose of the two stories as contrasted with each other and as supplementing each other. It is not without significance that in the Divine Providence there have been given us two witnesses, rather than one, of the truths contained in these wonderful stories.²

In even a hasty survey of the material of our first story, one

¹That is, through the first half of the fourth verse.

²*Dods*, Genesis; *Kalisch*, Genesis; *Dillmann*, Die Genesis; *Delitzsch*, Genesis; *Driver*, the Cosmogony of Genesis, Andover Review, vol. 8, Dec. 1887; *Dawson*, Origin of the World according to Revelation and Science; *Dana*, The first chapter of Genesis, and Science; *Guyot*, Creation; *Pritchard*, Hulsean Lectures for 1867; *Reusch*, Nature and the Bible; *A presbyter*, Genesis in advance of present Science; *Kinns*, Harmony of the Bible with Science; *Hæckel*, History of Creation (translated); *Lenormant*, Beginnings of History; *Smith*, The Chaldean account of Genesis; *Schrader*, The Cuneiform Inscriptions and the Old Testament; *Leftbure*, TSBA, IV.; *Chabas*, Études sur l'antiquité historique; *Spiegel*, Erânische Alterthumskunde; *Harper and Green*, The Pentateuchal Question, Genesis I—XII, Vol. V.; *Lenormant*, The Book of Genesis; *Briggs*, The Hebrew Poem of the Creation, in Old Test. Student, Vol. III.; *Ewald*, Old and New Testament Theology, pp. 113—139; *Perowne*, Notes on Genesis, beginning in The Expositor, Oct. 1890; *Geikie*, Hours with the Bible, Vol. I., chaps. I—VI; *Godet*, Biblical Studies (Old Testament), pp. 65—139.

meets certain significant expressions which deserve at least passing notice. Among these are the following:

1. The first three verses of the chapter—which for comprehensiveness, sublimity, and strength have never been surpassed—translated in strict accordance with Hebrew syntax would read: “In the beginning, when God created the heavens and the earth, the earth being waste and void . . . then God said, let there be light, and there was light.”

2. The word “created” does not of itself signify creation out of nothing. It is in this chapter used synonymously with “make” or “form.”

3. The phrase “heaven and earth” was not, in the writer’s mind, a chaotic mass, but rather the visible heavens and earth.

4. In the phrase, “and there was light,” the writer evidently has in mind the same light which we now have, for it was declared good, and from this time light and darkness are distinguished.

5. The first day closes with the coming on of the second darkness. Those for whom the narrative was first prepared, and, indeed, all men until recently, understood this day, including the night, to be one of twenty-four hours. Marcus Dods¹ has truly said that “rationalism may twist scripture into any meaning it pleases, if it may put a geologist’s meaning into the word ‘day.’” The writer’s meaning is fixed by his use of the word in the sixteenth verse, where he speaks of the greater light as intended to rule the day. The writer, as will appear more clearly later on, seeks to represent not “second causes and physical processes, but God directly creating.” If we substitute the modern interpretation suggested for these five verses, it would read, “Then elapsed one hundred thousand years, which was the first day.” It will be seen at a glance that this introduces “an incongruous and irrelevant element, suggesting the slow and long continued action of second causes, when the writer means to suggest the immediate action of God’s creative fiat.”

6. In verse 14 the writer does not say, “let the luminaries appear,” as, a little earlier, he said, “let the dry land appear;” in

¹ In *Hand-book for Bible Classes, Genesis, in loc.*

other words, he does not teach that luminaries which have been in existence are now brought forth, just as the land which had already been created is now made to appear. He says, "let there be luminaries," and then afterward, "and God made the luminaries." The efforts of harmonists to interpret these words otherwise in order to avoid the difficulty arising from the fact that vegetation had appeared the day before, are well enough meant, but without foundation.

7. From the order of creation in vs. 16 one gains a clear idea of the method of representation—"the greater light," "the lesser light," "the stars." The order shows that it is a representation of things as they appeared, rather than as they really are.

8. In the phrase, "let us make man," in vs. 26, the writer tells us that God here associates with himself the heavenly intelligences—the sons of God, who, we are told elsewhere, shouted for joy on the morning of creation. There can be no reference to the trinity, as some have naturally enough suggested, nor may we explain the plural form by understanding that it is something like the editorial plural.

9. In the second member of the phrase, vs. 26, "in our image, after our likeness," we are not to look for any deep theological meaning, since it is but an emphatic repetition of the first member.

10. The words "and let them have dominion," vs. 26, might be rendered "that they may have dominion," thus indicating the great purpose of man's creation and his divine destiny.

11. The expression in vs. 27, "male and female he created them," is so terse that one is not surprised at the various interpretations which have been suggested. Does it mean that man and woman were created simultaneously, or that originally they were one being; or that the first creation was hermaphrodite?

12. In vs. 29 the meaning seems to be that man is assigned only vegetable food. It is not until some time after this that permission is given him to eat flesh. Is it the writer's view that animals also were originally eaters of grain and not of flesh?

13. From the emphasis laid upon the seventh day in 2: 1-4, and its relation to the preceding six days, it is evident that this

is the climax of the narrative. The seventh day of rest stands between the creation and all subsequent history.

14. The phrase "these are the generation of the heavens and the earth" (2:4b) is similar in form to the introductory titles of nine other sections of the Book of Genesis. cf. Gen. 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 37:2. Since in these other passages the title precedes, it has been suggested that perhaps originally the first half of vs. 4 stood at the beginning of the first chapter.

The structure of this first story of creation is clear and definite. It demands but a cursory examination of the passage to discover the following among other facts :

1. The work of creation is arranged in six days, with a day of rest.

2. These six days are divided into two closely parallel sections:

First day, light.	Fourth day, luminaries.
Second day, air and water.	Fifth day, the animals of air and water.
Third day, the dry land and vegetation.	Sixth day, land animals and man.

3. A study of these two sections discloses a remarkable correspondence between them. While the first tells us of light the second indicates the source of light to the earth. The first describes the origin of air and water, the second the inhabitants of air and water. The first section deals with the separation of land and water, the growth of grass, herbs, food; the second presents the creation of wild beasts, cattle, etc., and finally man. In other words, the first section presents the idea of preparation; the second that of accomplishment. It is to be noted, however, that the parallelism does not hold good in the case of birds.

4. The artistic structure appears, moreover, in the admirable manner in which the whole narrative is made to culminate in man, who is the outcome of the creation. Everything else has been created beforehand, in order to prepare the way for the coming of man, and, at the same time, to permit the divine destiny of man as ruler of the world to be carried out.

5. Reuss has said that "the plan of the week is adopted in order to bring under the eyes of his readers all the parts of this immense work, and especially to give prominence to that great and definite idea of gradation which manifests itself therein as regards the importance and even the relative perfection of the different groups of creatures."

6. A careful examination of the chapter shows also the use of the symbolical numbers, 3, 7 and 10. God speaks ten times. Seven times he approves what has been done, and three times the divine blessing is given. This cannot be said to be accidental.

In close connection with the structure of the passage we may note *the characteristics of style* which it presents.

1. The prominent use made of the days of the week; the continually recurring phrase "and it was evening and it was morning;" the gradual leading up of the whole story to the Sabbath, indicate a method of expression that is systematic.

2. The seven-fold division, and the strict order of creation, indicate the chronological and statistical style.

3. From a reading of vss. 11 and 12, 24 and 25, 29 and 30, and of 2:2, 3, one surely is impressed with the fact that the style is minute, precise, scientific.

4. From the frequent recurrence of the phrases, "and it was evening and it was morning," "and God saw that it was good," "and it was so," the style is seen to be rigid, stereotyped.

5. It will be granted that thirty-five verses are none too many in which to tell so great a story as that of the creation of the world, and yet when one notes the fact that vs. 12 is a repetition almost word for word of vs. 11, and that the same is true in large measure of vss. 17 and 18 as compared with vss. 14 and 15, of vs. 21 as compared with vs. 20, of vs. 25 as compared with vs. 24, and when one notes the many repetitions in vss. 28 to 30, and in chapter 2:1-3, the conclusion must be drawn that the style of the writer is verbose and repetitious.

6. It is clear that the writer is dealing with the human race and not with any member of it; with the world and not with a portion of it. He is accounting for the origin of every tree,

every herb and not a particular tree or a particular class of herbs ; in other words, the style is generic and not particular.

Some have suggested that the whole passage is a poem. Much may be said in favor of this position, but when all has been said the position is one which does not maintain itself.

It is manifestly impossible to present as one section of a single article *the teachings* of so great and important a passage. It is possible, however, to suggest the main teachings sought to be conveyed by the writer. These may be put in the form of propositions, and some of the more important are the following :

1. The origin of all things in the universe is God.
2. This God who created all things is an intelligent personal being.
3. The world was created in a systematic order, beginning at the lowest and rising to the highest—man.
4. Man was not only the last and the highest act of creation, but all that preceded him prepared the way for his creation.
5. Thus man, the outcome of all creation, was created in the image of God and endowed with divine intelligence.
6. The purpose of man's creation was that he should be the lord of all creation.
7. Man and animals were intended to be graminiverous. The world which came from God's hand, like the ideal world of the future, cf. Isa. 11 : 6—9, was one of "painlessness, bloodlessness, and peace."

8. Every stage of progress was "good," and everything which God created was "very good."

9. God himself having worked six days rested on the seventh. The law of rest and the seventh day as a day of rest are divine.

At this point we may stop for a moment to consider *the purpose of the story*. The writer, led by the spirit of God, is seeking to teach man certain truths which God would have man know. But in connection with this desire to teach religious truths there is a purpose ; to accomplish this the writer selects certain material from the abundance which was at his disposal, and arranges this material in a form which will best serve the purpose. If now we recall the order of the arrangement of the story, the

six days of creation and the seventh day of rest, the repeated and emphatic statements made in the last verse of the story about the Sabbath,—it would seem that the great purpose of the writer, the climax towards which he was working from the first, that for which he was all along preparing the way, and that with which the story closes completely and satisfactorily, is the institution of the Sabbath. The purpose is therefore a pronouncedly religious one. It is not primarily how the world had its origin, but how the Sabbath originated that the writer tells us, and if we examine the material which connects itself with this story of creation, as distinguished from the material which connects itself with the second story of creation,^{*} we find that after ten generations there is a leading up to the institution of the covenant of Noah, of the law of bloodshed. After still another decade of generations we have the institution of circumcision; still later, the covenant with Israel as a nation, and the institution of the Mosaic ceremonial, and finally the fulfilment of the divine obligations in these covenants in the apportionment of the promised land. In other words, our writer has before him a definitely constructed plan, and this story, culminating in the institution of the Sabbath, is the first step in the realization of his plan. When we consider the part which this institution has played in the history of the world we need not hesitate to say that the wisdom which guided him was more than human.

One's task in the study of this story is far from finished when he has examined the Hebrew account alone. It is necessary to explain the existence of *other creation stories* in the world's literatures. One of these stories, the Chaldæan, is published elsewhere in this issue of THE WORLD. This narrative, arranged in a series of tablets which seem to correspond to the Hebrew days, contains expressions which show a close connection with the Hebrew stories. The acts of creation are successive, and strangely enough the order is the same, although each

^{*} For just as there are different stories of creation so there are two stories of the descendants of Adam; two stories of the deluge; two stories of the peopling of the earth after the deluge; and although we may explain this and other similar facts, the material of Genesis is seen to have its origin in different stories.

act is attributed to a different God. In the Phœnician account, the name of the mother of the first human pair is *Baau*, the same word found in vs. 2 of the Hebrew story, and translated waste or chaos.

According to the Persian account Ahuramazda created the universe and man in six successive periods. The last creation was that of man. It was a Vedic idea that man was created double and afterwards divided. The Asiatic idea introduced into Greece in Plato's banquet, represented man originally as of three sexes, male, female and hermaphrodite. The person of the third sex was separated into two halves and made into male and female, who desired to come together again in order to return to their primitive unity. There is not space to describe in detail these sister creation stories.¹

Supposing the details of them to be tolerably familiar, it is not unfair to contrast them as a whole with the Hebrew story which we have studied. They are polytheistic throughout; the Hebrew story strictly monotheistic. They are everywhere extravagant and ridiculous; the Hebrew story pure and simple. Nowhere in these stories is there to be found to any degree the presence of the element of sublimity, whereas the Hebrew story is, of all writings known to man, one of the most sublime and beautiful. The parallel stories are really degrading in their influence, while the Hebrew story is elevating. No particular religious teaching worthy of the name can be found in the others, while the Hebrew story abounds, as we have already seen, in teachings of the highest order. At once the question suggests itself, What relation exists between the stories outside of the Bible and the Hebrew story? To this question three answers may be given:

1) They are departures far removed from the Hebrew story itself, the latter being the original.

2) The Hebrew story is itself derived from the Babylonian or Chaldean, obtained by the Hebrews through Abraham who came out of Ur of the Chaldees; or later, when the whole Hebrew nation lived as captives in the land of Babylon.

¹ Full details will be found in *Lenormant's* Beginnings of History.

3) The outside stories and the Hebrew story are sisters, all derived from an earlier mother.

It will be granted that before any decision is reached, it is our duty first to study the other Hebrew story found in Genesis 2:4b-25, and the outside stories which associate themselves with it. Clearly no satisfactory opinion can be reached until all the material has been examined. But still further, it is necessary to place side by side with the several stories which are found in Genesis 1-11 the parallel stories coming from the outside. Whatever is true of one group of stories, for example, the creation stories, will be true also of another group, such as the deluge stories. It is better, therefore, to leave this question unanswered until we shall be able, from a point of view obtained as a result of the study of all this material, to reach a conclusion based upon all the facts.

A subsequent article of the series will consider the question in detail.

A still more difficult question connected with this story of creation is that of its *reconciliation*, as it is commonly termed, *with science*. In discussing this question, the writer desires to point out two or three principles in accordance with which, as it seems to him, the discussion must be undertaken:

1) The extent and character of agreement is not to be determined by any *a priori* arguments. If the Bible story of creation is divine in its origin and is true, it must agree with the assured results of science; but there is room for difference of opinion as to the kind of agreement which should be accepted. "Why should we argue," says Bishop Perowne, "as if we knew in what precise way God ought to convey to us a revelation." Shall we set limits to the work of the Almighty? It is here that the mistake has been made. The believer in revelation has maintained that the agreement must be minute, and has twisted the record into a new meaning with every fresh discovery of science. The scientist has failed to find this agreement, and has too frequently declared against the revelation. The apologist and scientist have both been wrong.

2) Revelation is limited to what man could not otherwise

know. Quarry has stated this principle as follows : "Matters which are discoverable by human reason and the means of human investigation which God has put within the reach of man's faculties, are not the proper subjects of divine revelation." Matters which do not concern morals, or bear on man's spiritual relations toward God, are not within the province of revealed religion. If, then, a person writing by inspiration of God on things pertaining to religion, should have occasion to speak of the things about him, it might be expected beforehand that he would speak of them as phenomenal, that is, according to his own existing conceptions or the imperfect apprehension of those for whose use he might have been more immediately writing. Hugh Miller has said : "The Scriptures have never yet revealed a single scientific truth. Those who defend the literal and exclusively correct acceptation of the text are men who labor to pledge revelation to an astronomy as false as that of the Buddhist Hindoo or the old Teuton."

3) In the Bible revelation, not science, is to be looked for ; in nature science, not revelation. The statement of this principle is justified by the history of exegesis. Most discussions of the subject before us ignore it. Too much time has been spent in the effort to find in the Bible scientific truth in a scientific form. Too frequently have men tested the affirmations of nature by the biblical record. Does the sun really rise and set ? Yes, the church answered, or the Bible is a lie. Were the days of creation days of twenty-four hours ? Yes, said the men of twenty-five years ago, or there is no truth in the Bible.

The acceptance of these principles rules out at one stroke the great majority of the so-called theories of reconciliation ; theories which it is manifestly impossible even to undertake to refute at this time.

The best attempt yet made is that of Professor Dana in his pamphlet, "The First Chapter of Genesis and Science," and by Guyot in his monograph on Creation. But the explanations here offered without a doubt demand interpretations of Hebrew words which no competent Hebraist will concede. There is no question that the order of creation indicated in the story is in

general that which science teaches. With this we should be satisfied. It is not possible to press the reconciliation further. Professor Dana himself acknowledges that, while the accordance is exact with the succession made out for the earliest species of the grand divisions, in the case of the division of the birds there is doubt. In the main we may say with Sir G. G. Stokes, M.P., F.R.S.,¹ that if we "are to suppose that it was intended to work a miracle in the nineteenth century for the conviction of gain-sayers, we might expect to find complete accordance even in detail. But if we suppose that the record in Genesis was meant for the people of the time and designed to give them ideas correct from a theological, or rather religious, point of view, it would be preposterous to demand scientific accuracy of detail."

The question of the origin of this story and its value is so closely connected with that of the second story which will be treated in the second article of the series, that it seems best to withhold a final estimate until the second story has been studied. In anticipation, however, it may be said that, if viewed as literature, the story has no superior in sublimity, force, and beauty; if regarded as the introduction to the institution of the Sabbath it contains no fault or blemish. It is sacrilege to treat this material as a scientific treatise and to apply to it the scientific test. The Bible knows no science. These things are spoken of as they optically appear to the unscientific mind. But if we regard it as the medium of the conveyance of religious truth, and note what is taught of God, of man, recalling, at the same time, how other nations struggled in vain for these same teachings, and the age in the world's history in which all this was delivered to man, we must, if we are honest, confess that we find something here more pure, more true, more elevated than any of the world's many traditions contains. What is this something? The answer is at hand: *God*. The same God, to be sure, who is in all history and in all literature; but who is here *as* he is not elsewhere.

¹ *The Expositor*, January, 1891.

THE BABYLONIAN ACCOUNT OF CREATION.

By W. MUSS-ARNOLT, PH.D.¹

The University of Chicago.

Babylonian conception of the universe.—Account of the creation, tablets I.—III.—Marduk's combat with Tiamat, tablet IV.—Creation of constellations, stars and moon, tablet V.—Animals, tablet VI.—The Cuthian and the non-Semitic account of creation.

The ordinary Babylonian conceived the earth as round and immovable, a lofty mountain, resting on the abyss of the waters. Above the earth, stretched the arch of the sky, the heaven of God *Anu*, the father of the gods, resting on the foundation of heaven, the horizon. Above this firmament again is the inner part of heaven, the abode of the gods, called the "sunlit house," because here the sun shone continually. Between the visible heaven and the inner part of heaven were the upper waters, an heavenly ocean.

At both north poles, that of the ecliptic as well as that of the equator, sat the astronomical *Anu* and *Bēl*. Below, in the furthestmost south, perhaps the constellation of Arago, the astronomical *Ea*.

The sky was divided by "ways" or "paths" of the movable stars, one of them being the ecliptic (or *Anu*-path); another, the Tropic of Cancer (the *Bēl*-path), and a third, the Tropic of Capricorn (the *Ea*-path). On either side of the world, to the east and to the west, there were doors, through which the sun passed on his daily circuit; but it does not follow that the Babylonian poets, who wrote the accounts of the creation and other cosmogonic and epic poems, believed in the existence of such doors, as little as we believe the earth to be fixed and stationary, because we may say that the sun rises or sets.

In the sky there are four classes of heavenly bodies: 1, The

¹ Compare the writer's article in *Hebraica*, Vol. IX. pp. 6-23.

fixed stars ; 2, the planets, called the moving or retreating sheep ; 3, the comets, called the raven stars ; and 4, the meteors. Of special importance, among the fixed stars, are the stars of the ecliptic and the zodiacal signs which, Babylonian in their origin, were largely borrowed by the Greeks and other nations.

In the pre-Semitic period of Chaldæa, the earth was divided into seven parallel zones encircling one another and divided by dykes or mounds ; this conception was modified by the Semitic invaders, who substituted for it the division of the earth into four equal quadrants.

Toward the east was situated the "bright mountain," the great mountain of sunrise ; in the west the "dark mountain," the mountain of sunset. Mysterious is the north of the earth. Beneath the mountain of the east is found the "splendid chamber," the hall of fate, which again is a part of the assembly room of the gods, where they gather at new year, under the presidency of *Marduk* (Merodach), to determine the lot for king and country. Between heaven and earth, toward east and west, are the waters of the east and the waters of the west, which, like the ocean in the south, pass over into the primeval sea, surrounding the earth as an enclosure.

The "island of the blessed" is located on the southern horizon of the Persian gulf. Beneath the earth lay Hades, the realm of the dead, its entrance toward the west. An ancient myth asserts that it is surrounded by seven walls and approached through seven gates, which serve as a counterpart to the seven zones of the earth. This fact shows that the myth describing the descent of the goddess *Ishtar* to Hades must be very old. Beneath, the earth is hollow ; in this cavity and below it are the waters of the world-ocean.

Such must have been the conception of the old Babylonian poet who composed the long epic poem, describing the creation of the world in a series of tablets or books, and other lays of similar character. The tablets appear to be seven in number, and since the creation was described as consisting of a series of successive acts, it presented a curious similarity to the account of the creation records in Genesis, chapter 1.

The epic in its present form belongs to a late date. Theology had become philosophic materialism. A good deal of the poem is put into the mouth of *Marduk*, the supreme god of the Babylonians, in whose honor probably this account of the creation was written during the reign of Asurbanipal, king of Assyria, (B.C. 668-626), the *Asnapper* of Ezra 4 : 10. The first tablet, however, expresses the cosmological doctrine of the author's own day. Only the beginning of this tablet has been recovered, which informs us that :

- Time was when, what is above, was not yet called heaven,
 The below, earth was not yet named—
 The Ocean, the primeval, their progenitor [and]
 Mother *Tiamat* the bearer of them all,
 5 Their waters [still] were gathered together
 [i. e., there was one mass of water];—
 Field was not yet harvested, yea not even dry-land was to be seen,
 Time was when none of the gods shone forth,
 Not yet was any name called on [in worship] nor yet did any one
 determine the destiny.
 [At last] were created the gods
 10 *Lachmu* and *Lachamu* then shone forth, [were recognized and worshiped].
 And they brought forth (generated) AN-SAR (and) AN KI-SAR
 were created.
 [perhaps=the upper and the lower firmaments].
 A long time elapsed
 [ere] god *Anu* [*Bēl* and *Ea* were made].
 AN-SAR and KI-SAR [created them?].

Before the other gods could find a suitable habitation for themselves and their creation, it appears to have been necessary to destroy, to a great extent, the earlier creation, recorded in tablet I., which had been the work of chaos; the destruction of it by the younger gods of light and order ushered in the new creation of the visible world. Light and darkness, chaos and order, are ever struggling one against another. The victory of light and order is described in the succeeding tablets in the fight between *Bēl-Merodach* (*Marduk*) the principle of light, and *Tiamat*, the principle of darkness, represented as the dragon, the wicked serpent, the *Tōhū*, the chaos of Gen. 1 : 2. The thought expressed in tablet I. perhaps was that : "In the very beginning

there were created, out of chaos and the primeval ocean, the great gods; but as for the rest of the created world, chaos continued to rule." *Marduk* belonged to the younger gods, and in the Babylonian pantheon he was the powerful among the gods, the leader of heaven and earth. Originally he was the god of the early morning sun, and at the same time the god of the sun in spring-time. No wonder that to him the Babylonian poets, the authors of the other tablets, describing the creation, attributed the main part in the fight against the principle of darkness, still pervading the universe according to the first tablet. Indeed chaos moved upon the face of the waters.

The second tablet, according to some fragments preserved, was occupied with an account of the preparations made to insure the victory of *Marduk* over *Tiamat*, of light over darkness, and order over anarchy. "Let there be light, and there was light."

This fragment of tablet II., at its close, gives, according to the custom of Babylonian scribes, the first line of tablet III., *AN-SAR* opened his mouth and spake." Four or five fragments in the British Museum constitute the known remains of this precious document. They have never been published in such a shape that a critical study of its contents could be based upon it. Parts of the text are found in Fd. Delitzsch's *Assyrisches Wörterbuch*, p. 100, and in an article by Theo. G. Pinches in the fourth volume of the "Babylonian and Oriental Record," pp. 26 foll. The lines contain the acceptance by the gods of *Marduk's* offer to capture *Tiamat*.

The fourth tablet is represented by two long fragments. The one is part of an Assyrian tablet, forming the middle of the story (49 + 36 lines); the other, from Borsippa, is part of a Babylonian tablet. By putting the texts together, we may get a tolerably complete account in 146 lines. They read as follows:

1. And they (the gods) put him (*Marduk*) in a royal palace;
Under the protection of his father he dwelt (lived) in (his) kingdom.

These seem to be the last two lines of the third tablet, the fourth opening with a eulogy of *Marduk* by the poet or priest:

3. Yea, thou art glorious among the great gods.
Thy work is unequalled, thy command is (the command of) *Anu*.

5. O *Marduk*, thou art glorious; indeed, among the great gods.
Thy work is unequalled, thy command is (the command of) *Anu*.

These two lines may have constituted a response on the part of the congregation or hearers of the eulogy, contained in this fourth tablet. Then the poet continues:

From to-day thy command shall be unalterable.
To exalt and to humble be in thy power.
Verily, thy word be firm, be thy command not resisted.

10. None among the gods has surpassed thy power,
(Though with) decorations be filled the shrine of the(se) gods.
The place of their gathering may it now be established in thy place,
(where they will say unto thee):
"O *Marduk*, thou art, indeed, he who has become our avenger (against *Tiamat*);
We have given thee the kingdom, the rule of the whole universe."
15. When thou art in the assembly (of the gods), may thy will prevail
against all.

Thy weapons may never be broken, may thy enemies tremble.
O Lord, spare thou the life of him that trusteth in thee.
But the god that is wedded to evil, pour out his life's blood.

(After this prayer, the poets give a description of *Marduk's* divine power):

(His) word (command) they set up in their midst as unique (*i. e.*, all-important)

Unto *Marduk*, their first-born, they spake:

20. Thy work, O Lord, be greater than that of the (other) gods;
To destroy and to create, speak and it shall done.
Open thy mouth, and his (perhaps the evil god's) word shall vanish away.
(*i. e.*, be made powerless).
Speak then again to him and his word shall be restored."
25. He (*Marduk*) spake, and in his mouth (*i. e.*, that of the god who doeth evil) was destroyed his (power of) speech.
Again he spake unto him and his speech was restored unto him (literally "created").

When the gods, his fathers, saw the effect of his (*Marduk's*) word,
They rejoiced greeting him: "*Marduk* indeed be (our) king"!
They invested him with the scepter, the throne, and the reign;

30. A weapon unsurpassed they gave him, consuming the enemy.
"Go now (they said unto him) and cut asunder the life-thread of *Tiamat*;
May the winds carry her blood to secret places" (*i. e.*, far away.)
The gods, his fathers, fixed the fate of the lord (*Marduk*).

- They led him the road to safety and success.
35. A bow he made himself and took it for his weapon,
The falchion he swung that he had made of (the wood) of the terebinth(?).
The god took up the weapon, seized it with his right hand,
The bow and the quiver at his side he hung;
A lightning he caused to go before him,
40. With destructive (fierce) wrath he filled his bowels.
A net he made to enclose *Kirbish-Tiamat*.
The four winds he seized, so that she could by no means escape,
The wind from the south (and) the north, the east (and) the west.
Then he brought to her (*Tiamat's*) side the net, the present of his father, *Anu*.
45. He created the destructive wind, the evil wind, the storm, and the hurricane;
The four winds, the seven winds, the whirlwind, the wind whose equal does not exist.
He caused the winds, he had created, to issue forth, even the seven of them,
To work the destruction of *Kirbish-Tiamat*, to storm behind her;
And the lord raised his mighty weapon, the hurricane.
The chariot, something unequalled, the terrible, he mounted;
He harnessed it and hung the four reins over the side (*i. e.*, of the chariot, in order to have his hands free).
The weapon, the relentless, the overwhelming, the swift,
[to fight those?] whose fangs carry poison.
(meaning the fangs of the dragons, the host of *Tiamat*.)
. they know how to overthrow.
55. terrible [was] the battle.
- (Lines 56-58 are too mutilated to permit a connected translation).
59. He took to his way and caused [her] pursuit;
60. To the place of *Tiamat* he turned (his face).
With her lips she cried out aloud;
When fright [befell her], she seized his fist.
In that day they beheld him, the gods beheld him;
The gods, his fathers, beheld him, the gods beheld him.
65. The lord approached for the fight, *Tiamat* he saw.
Of *Kingu*, her husband, he sought his overthrow.
When he (*Kingu*) beheld him, his reason became disturbed,
His mind distracted, his actions confused.
And the gods, his helpers, walking at his side,
70. Saw [how] the first-born bore their yoke (*i. e.*, exposed himself to dangers for their sake),

[Knowing?] that *Tiamat* did not turn her neck (*i. e.*, did not turn to flight)
But with her lips cried out an abundance of evil, (and they said:)

"Around thee, O lord of the gods, cometh her host,
Their throng they gather, where thou art."

75. But the lord lifted up the hurricane, his mighty weapon,
Against *Kirbish-Tiamat*, on whom he takes vengeance he hurled it, saying:
"As thou didst excite rebellion on high,
Now gather courage and give resistance."

The following lines, 79-83, are too mutilated to admit a connected translation. All that can be made out, indicates, however, the continuation of *Marduk's* speech to *Tiamat*.

l. 80 *b*, "thou didst hate"; 81 *b*, "to thy husband"; 82 *b*, "thou didst resist the divine command"; 83 *b*, "evil things thou didst seek after."

Here ends the obverse of this important tablet, the reverse continues the account as follows:

1. "As thou didst direct thy evil deed against my fathers,
Therefore may be tied down thy army, and thy weapons may they be bound
(*i. e.*, made harmless).
Stand! and I and thou will fight together."

(Thus far the speech of *Marduk* to *Tiamat*).

But *Tiamat* upon hearing this,

5. Considered herself defeated and lost her balance of mind.
She roared wildly (and) loud;
Completely her inside burst into two parts.
Magic words she spake and applied her (?) incantation.
They, then, made their weapons appeal to the gods of battle.
10. They approached each other, *Tiamat* and the leader of the gods, *Marduk*.
To the fight they rushed against one another, they approached for the battle.
But the lord spread out his net, to enclose her;
An evil wind, to seize her from behind, he let loose before him;
Then opened her mouth *Tiamat* to crush it (*i. e.*, to swallow the evil wind).
15. But he *Marduk* caused the evil wind to enter (her mouth) so that she could not shut her lips.
The strong winds filled her stomach,
So that her heart sank (*i. e.*, she lost courage); wide opened he her mouth,
He grasped his falchion and pierced (split open) her stomach;
Her entrails he tore out, cut out (her) heart.
20. He grasped her and destroyed her life.
Her corpse he threw down, upon it he placed himself.
After *Tiamat*, the leader had been killed,

- Her host was broken up, her throng was scattered,
 And the gods her helpers, going at her side,
25. Trembled, feared, and retreated backward.
 He (*Marduk*) let them escape and spared their life;
 With a cordon they were surrounded which no one can escape;
 He enclosed them and their weapons he broke.
 They were placed (like birds) in a net; they sat down in utter prostration.
30. And the world (literally: the regions) they filled with their wailing.
 They bore his punishment, they were kept in bondage,
 And the eleven creatures were filled with fear.

- He put their hands in bonds,
35. And their opposition beneath himself he trod.
 And *Kingu* who against [*Marduk* had been] their [leader?],
 He bound him; with the bound gods he counted him.
 He took away from him the tablets of fate.
 With his seal he doomed him (literally: he sealed him), his breast (?) he seized.
40. After he had bound his enemy,
 And crushed the proud foe completely,
 He fully established the superiority of *AN-SAR* over the enemy.
Marduk, the mighty, had thus accomplished the intention of god *Ea*.
 Over the gods in bondage he strengthened the guard.
45. Toward *Tiamat*, then, whom he had overcome, he turned back,
 And the lord trampled on the lower part of *Tiamat's* body.
 With his unmerciful club he smote her,
 He cut through the veins of her blood;
 The wind, even the wind of the north, he caused it to carry to secret places (*i. e.*, far away).
50. He saw it, his face rejoiced, he gloried.
 A present, a peace offering he caused to be brought to him.
 Then the lord quieted down, seeing her (*Tiamat's*) corpse.
 The foul, rotten flesh he tore away, and he performed wonderful deeds.
 He tore from her like of a fish her skin in (its) two halves.
55. Half of her he stood up, and made it the heavenly dome.
 He pushed (in front of it) a bolt; he stationed a guard;
 And commanded him not to let the waters pour out (too freely?).
 He connected the heaven with the (lower) regions,
 And placed it opposite to the primeval sea, the dwelling of god *Ea*.
60. Then the lord measured off the circui (*i. e.* circuit) of the primeval sea.
 A palace he build like that (*i. e.*, like heaven) namely *E-shar-ra*,
 The palace *E-shar-ra* which he had built as a heavenly dome.
Anum, *Bēl* (and) *Ea* he caused to inhabit it as their habitation.

Here ends the fourth tablet of the Creation-series; immediately upon it follows, according to the custom of the Babylonian scribes, the first line of tablet five :

“He established the mansions of the great gods.”

Then follows a colophon, which states that there were :

One hundred and forty-six lines of the fourth tablet (of the series entitled) “When on high unproclaimed,” and that it was written by *Na'id-Merodach* in honor of *Nebo* his lord, for the preservation of his life. He wrote and placed it in *E-sida*, the temple of *Nebo* in Borsippa.

The fourth tablet thus describes the combat between *Marduk*, the god of light, and *Tiamat*. She was slain and her allies put in bondage, while the “books of fate,” hitherto in the hands of these foes, were now transferred to the younger deities of the new world, who on the new year’s day assembled, under the presidency of *Marduk*, in the hall of fate, to determine the lots to king and country for the coming year. *Marduk* formed the visible heavens out of the skin of *Tiamat*, and it became the habitation of *Anu*, *Bēl*, and *Ea*, the chief triad of gods in the Babylonian pantheon.

The heavens having thus been made, the fifth tablet describes how they were furnished with mansions (*i. e.*, constellations ?) for the several heavenly bodies, and how these bodies were bound by fixed laws that they might regulate the calendar and determine the year. Of this tablet only twenty-four lines have been preserved. It begins as follows :

1. He (*i. e.*, *Marduk*) established the mansions of the great gods.
The stars, corresponding to them, he fixed, and the annual constellations
He determined (the length of) the year, (its) limits he defined.
(For) each of the twelve months three stars he fixed,
5. From the time when the year opens in fixed limits.
He founded the mansion of Jupiter, to mark their bounds.
That none (of the days) might deviate, nor be found lacking.
The mansion of *Bēl* and *Ea* (*i. e.*, the north pole and the south pole) he
established with him (*i. e.*, with Jupiter).
He opened gates at both sides.
10. And forced open the bolts on the left and the right.
In the very midst he made the morning firmament (or the zenith?).
He made the moon-god (*Nannaru*) brilliant, (and) intrusted the night to
him.

He defined him as a night-body, to mark off the days (saying):

"Monthly without ceasing define (the time) with the disc;

15. In the beginning of the month light up in the evening,

That the horns shine to mark the heavens.

On the seventh day make half the royal cap (*i. e.*, show one-half of the disc).

On the fourteenth mayest thou mark the half of the month."

Lines 19-24 are very mutilated, and do not admit a connected translation.

The sixth tablet may have described the creation of the beasts, vegetables, birds, and fish. Nothing, however, can be said with certainty, no fragments having thus far been discovered. In the seventh tablet, of which but few fragments are preserved, the creation of animals and vegetables is narrated, and perhaps that of mankind. The translation is as follows:

1. When the gods in their assembly had created (the beasts?),

They prepared the mighty (monsters?).

They created the living animals,

The cattle of the field, the beasts of the field, and the creeping animals.

5. (They fixed the habitations) for the living animals.

They distributed the creeping things in the field, the creeping things in the city.

. . . the creepers, the totality of the creation.

[The creatures all] which in my whole family [are found?].

10. The gods staggered much, at the end of their assembly.

(*i. e.*, they were drunk, celebrating the completion of the creation).

The rest is lost.

With this Babylonian account harmonize, in all the essential points, the records found in the History of Berossus, a priest in the temple of Bēl at Babylon in the days of Alexander the Great, who wrote a history of his country in Greek, of which fragments only have been preserved by other historians, and the account of Damascius, a pagan philosopher of the sixth century A. D.

Besides this Babylonian account of the creation in a series of successive acts, there have been found fragments of two tablets (four columns, each numbering about twenty-eight lines) from the library of *Cutha*, now *Tel Ibrahīm*, in Babylonia. This

legend knows nothing of a creation in successive acts. "Chaos is a period when as yet writing was unknown. But the earth existed and was inhabited by the chaotic brood of *Tiamat*. They were destroyed, not by *Marduk*, the god of Babylon, but by *Nergal*, the patron deity of *Cutha* (Sayce, "Records of the Past," new series, Vol. I., 147-8).

A few years ago Mr. Theophilus G. Pinches, of the British Museum, discovered an additional version, written, unlike the others, in two languages (the non-Semitic or so-called Sumerian and the Semitic-Babylonian). The tablet numbers about forty lines on the obverse and fifteen on the reverse. "It is short to bareness, telling all it has to say in a few words. Noteworthy is the small number of deities who took part in the work. *Marduk* (Merodach) appears as a matter of course, and is spoken of as having created mankind, animals, plants, and the renowned sites wherein Babylonian civilization had its origin." ("Records of the Past," new series, Vol. VI., pp. 112-3).

HOW MUCH DO I STUDY THE BIBLE, AND HOW?

RESPONSES TO THIS QUESTION FROM WORKING PASTORS.

I.—REV. THOS. C. HALL, D.D.,
The Fourth Presbyterian Church, Chicago.

Two ways of considering the Bible.—Their relation.—Topical study illustrated.—Hindrances from lack of time.—An unattained ideal.

In my experience I have had to consider the Bible in two ways: as a book of devotional inspiration, and also as a guide to religious thought and an authority in matters of faith and life. For the latter purpose my effort has been to be as critical, exact and thorough as my time and capacity permit. I find afterwards that the devotional use of the Bible is much widened by such critical study, and that, although it leads to the rejection of portions of Scripture as unfit for purely devotional purposes, on the other hand, it greatly deepens the meaning of the rest. From the fact that my pulpit has the first claim on my time, my study is largely topical. To give an illustration: I have just been interested in tracing through the different documents of the Jewish history the various values of the "Sabbath" and seeking the corresponding values in the prophetic books; to fix, if possible, the stages of its development in the religious life of Israel and Judah. This of course involved me in a review of the evidences for the separation of the documents, and in an individual application of the principles to particular and doubtful cases. These notes and results only enter into my practical ministry as conclusions, the apparatus is left behind.

In the same way I have sought recently to determine the time in the New Testament development when *πίστις* came to mean rather an intellectual analysis of faith than the living trust in a person; and also to bring the conclusions reached to bear on the pastoral epistles, to see if these reflected the same attitude

of mind as is found in, say, Romans, and thus obtain some clue to the Pauline authorship of the pastoral letters.

So far as time goes, I find myself constantly hampered ; and sometimes I fear that committee work, pastoral work and the necessary preparation of sermons will at last almost compel me to depend on the past and my devotional reading for knowledge of God's Word. I should like to have two hours a day, but that is only the distant ideal, and so far as I can see is becoming a more and more distant ideal.

BELIEFS OF A BROTHER.

By PROFESSOR RICHARD M. SMITH,
Ashland, Va.

*Truth comes from God.—What the ultimate foundation of religion is.—
The truth about the Bible.—God is the God of truth and of love.—The position
of the seeker after truth.*

- I. Everything good and true is of God.
- II. No truth can harm the cause of God. "A good tree cannot bring forth evil fruit."
- III. No error can help the cause of God.

"No lie is of the truth."

"A corrupt tree cannot bring forth good fruit."

"Shall we speak unrighteously for God?

And talk deceitfully for him?

Shall we respect his person?

He will surely reprove us."

—Job 13:7-10.

- IV. FAITH IN GOD and THE WITNESS OF THE SPIRIT form the ultimate foundation of religion; not faith in THE BIBLE.

- 1) Even if we assume that God dictated the Bible, that gives it no authority apart from our experience and our confidence in God. For no assertion can *prove* anything about him that makes it.

"The just shall live by faith" in the case of what God has not yet revealed unto his heart, and by the witness of the Spirit in what He has revealed to him.

- 2) To say:

The Bible says the church is infallible,

The church says the Bible is infallible,

Therefore, the Bible is infallible;

is not so directly "reasoning in a circle" as to say:

The Bible says the Bible is infallible,

Therefore, the Bible is infallible.

Nor is it so foolish as to say :

The church says this book must be put in the infallible Bible.

The church is *not* infallible,

Therefore, this book must *infallibly* be put in the *infallible* Bible.

- 3) *But*, in the Bible *no statement of any kind* is made concerning the whole Bible, nor does the word "Bible" therein occur.
- 4) The word "Holy" used of the Scriptures is the same word that is used of every "saint."
- 5) In the Bible "The Word of God" is not just another name for "the Bible," but generally means the word of God in the *heart* or on the *lips* of his servants.
- 6) In the verse : "All scripture is God-breathed ('inspired of God') and profitable for teaching, for reproof, for correction, for instruction" (2 Tim. 3 : 16), the following things must be noted :
 - a) The Revised Version translates it differently.
 - b) Sweeping assertions in the Bible, as elsewhere, look at the general truth and impression, not every single case.

"Honesty is the best policy."

"Length of days is in her [Wisdom's] right hand, and in her left riches and honor."

—Proverbs 3 : 16.

"Be subject to *every* ordinance of man."

—1 Peter 4 : 13.

"The Scribes and Pharisees sit in Moses' seat : *all* things, therefore, *whatsoever* they bid you, these do and observe."

—Matt. 23 : 12.

"Wash hands," "observe the traditions of the Elders," crucify our Lord, stone Stephen ?

"Ye, yourselves, are full of *all* knowledge."

—Rom. 15 : 14.

And so are numberless passages. "The letter killeth, the spirit giveth life." The Lord rarely *said* what he *meant*, but "spake in parables unto them."

- c) Some Scripture was still unwritten when this statement was made.
- d) Paul several times uses ideas expressed in the Apocrypha¹ and regularly used the Septuagint that contained it. His words, therefore, naturally include the Apocrypha. We, Protestants, reject it.
- e) If the Apostle had meant, or rather had said that all Scripture was *infallible*, we assume his infallibility if we assert that he was infallibly correct.
- f) Inspiration is not the same as infallibility. Sainly men now, as then, speak "moved by the Holy Ghost;" saintly men then, as now, often "saw darkly," and "knew in part, and prophesied in part." Neither "they without us" nor we without them "can be made perfect." God used them to lay the *foundation*; the building is not yet finished.
- 7) THE INFALLIBILITY OF THE BIBLE IS NOT TAUGHT IN THE BIBLE, AND RESTS UPON THE SAME FOUNDATION AS THE INFALLIBILITY OF THE POPE. God's presence in the Bible is attested by the witness of the Spirit, and by its power.
- 8) Even the Apostles are forbidden to be called "Rabbi" and "Guide" (*καθηγηταί*), and they do not lord it over the faith of their brethren. But they do claim to be true men, and they had knowledge for which all must ever be dependent upon them.
- 9) "In vain do they serve me teaching for commandments of God traditions of men." Blasphemy can as easily lurk in assertion as in denial. Those that dare attribute every statement in the Bible to the Spirit of God, know not what they do.
- 10) "What will we do without an 'infallible guide'?" We have one—God. Have you put anything in his place? "What will the swimmer do if he gives up his corks and plank?"—*Swim*.

¹ Wisdom 6:18-20; 15:7; Eccclus. 33:13. Note also Tobit 4:15, and Eccclus. 28:2.

"What will the Christian do, if he cannot trust either 'the church' or the Bible (=the old church) as infallible?"—Trust in God, and go forward:

- 11) The "completion of the canon" is a doctrine of men, nowhere taught in the Bible, and opposed to the fundamental principles of Christianity.
- 12) It is wrong to remove a great truth to a false foundation. It is unkind to leave the edifice of a noble character on a foundation of sand, hoping that the floods will never come nor the winds blow.

V. The God of love is the God of truth.

"God is light, and in him is no darkness at all."

We do not seek after love, fearing and trembling lest, for so doing, we be smitten with a curse. So we should seek after truth in peace and happiness and trust; not in fear as if we will commit a crime if we are not infallible, but with a consciousness of our Father's approval, if we are sincere.

VI. A wrong opinion will never be such a curse as a wrong feeling. We should not feel an abject, unchildlike dread of expressing an opinion. "Perfect love casteth out fear." Our Father knows we are not infallible, and does not desire us to remain dumb until made infallible. He helps us through the gifts he has given others, that we may be bound together by gratitude and sympathy. Discussion is a divinely-appointed means for the growth of knowledge. Truth, humility, and love all grow by frank and humble expression of opinion.

VII. Silence is often the mother of ignorance, conceit, fear, hypocrisy, misunderstandings, and despair; and opposition to the expression of opinion by others begets in them hypocrisy, indifference, hatred, superstition, ignorance, darkness, while in the opposers, however mild and loving, it begets tyranny and ignorance and presumption. Any man injures his soul who publicly expresses his own opinions and interdicts all opposition and discussion.

VIII. Knowledge can never bless like love. Search after knowledge becomes a snare then when for it we lose a sweet unselfish daily life of childlike trust and happiness. A loving heart is above "all knowledge" and "all mysteries."

"He that loveth abideth in God and God in him."

That our Father may help us to help each other, brothers, is the prayer of your brother.

JESUS' IDEA OF THE KINGDOM OF GOD.

By PROFESSOR A. C. ZENOS, D.D.,
McCormick Theological Seminary, Chicago.

The data: The terms used and the statistics of their use.—The possible ideals: the abstract and the concrete senses of the term.—The actual ideals; in the Old Testament; in extra-biblical sources; among the contemporaries of Jesus as reflected in their conversations with him.—The ideal of Jesus; the kingdom represented as a place; as a possession; as a body politic; as an order of things, a dispensation; union of these representations in one idea.

When we set ourselves to separate the teachings of Jesus from every thing else in the New Testament and attempt a historical reconstruction of it we find that it centers about the conception of the kingdom of God. It becomes therefore a matter of extreme importance to ascertain precisely what this conception is. This task is evidently a very narrow one: it concerns simply the ideal of Jesus as revealed in his teaching. In undertaking it we must ascribe only subordinate significance to all other teachings, whether they be those of inspired apostles or of prejudiced people. We must subordinate even what may appear but the external features of the kingdom, whereby the ideal is realized, such as the person of the king, the laws of the kingdom, its subjects, qualifications for membership in it, its destiny in the future, and whatever else may be discovered in the nature of detail. We must concern ourselves simply with the answer to the question, What is the ideal of Jesus?

I. THE DATA.

The phrases "kingdom of God" and "kingdom of heaven" constitute the bulk of the material at command; and they are evidently to be taken as exact equivalents. The former is used in the reports of the speeches of Jesus given by all the evangelists; the latter by Matthew alone, but is not the only phrase used by him. Naturally quite often the pronoun takes the place of the word "God" in the phrase "kingdom of God," and sometimes the word "kingdom" is used without qualification, when

the context plainly shows that the kingdom of God or of heaven is meant ; in such cases the article may or may not be used with the word kingdom. The use of these phrases is distributed as follows :

Kingdom of heaven by Matthew 30 times.

Kingdom of God by Matthew 5 times, by Mark 14 times, by Luke 33 times, by John twice.

Other phrases are used as equivalents as follows :

Kingdom of the Father by Matthew twice.

My kingdom by Luke once, by John 3 times (in the conversation with Pilate). *Thy kingdom* (in the Lord's prayer) by Matthew twice, by Luke once. *His kingdom* by Matthew once.

Kingdom of the Son of Man by Matthew once.

The kingdom (of God, or of heaven) by Matthew 6 times, by Luke once.

From a mere cursory view of these data it becomes evident : (1) That our study must depend almost altogether on the synoptic Gospels. The usage of John furnishes only five cases of the use of the notion of the kingdom by Jesus, three of which occur in connection with the cross-examination of Jesus by Pilate, and the remaining two in the conversation with Nicodemus. The conception is rather incidental than characteristic in the Fourth Gospel. (2) All the varying phrases above enumerated are meant to be descriptions of one ideal. The most apparent difference, that between the phrases "kingdom of God" and "kingdom of heaven," is, as above stated, due to what may be called a literary habit in Matthew rather than to a design on his part to represent something different, or to a difference of point of view. This very much simplifies the work of interpreting the phrases ; it reduces the question to this, viz., What did Jesus mean by the word kingdom upon the occasions when he used these phrases ? But before entering on the search for the answer to this question we may look at :

II. THE POSSIBLE IDEALS.

Evidently there are two main senses in which the term "kingdom" may be used, *i. e.*, the abstract and the concrete. The

word kingdom means either *reign*, or it means *organization*, with offices and officers, laws, institutions, and territorial limits. If it be in the abstract sense that the phrase is to be taken in the teachings of Jesus, it will be natural to ask further, What in a more specific way is meant by the reign of God or of heaven? The answer may be either (1) The reign of God Almighty, the creator and ruler of all things as taught in the Old Testament; or (2) The reign of God as the moral governor having rights and claims, whose recognition constitutes that reign; or (3) The reign of God as the special ruler of a special people (Israel), the *theocracy* as a form of government. On the other hand, if we look at the concrete sense as the proper one, we may discover in this kingdom either (1) A bare figure or type; that is, the monarchy may be taken as the most convenient figure of social organization of an entirely different nature. Any society may choose to designate itself a kingdom and call its officers by names commonly given to officers in monarchical administrations; it may have a king, a court, and a complete set of royal institutions. In this sense the kingdom of God would be the "invisible church." But we may discover in this kingdom, (2) A real organization, external and visible, coördinate with others of the same kind, *i. e.*, a *théocracy* as a concrete kingdom not a mere form of government. But all these various conceptions, though distinguishable in the abstract, are not exclusive of one another and may consequently be found blended. There can be no concrete kingdom without the abstract reign and *vice versa*. Before proceeding to inquire which, either singly or in combination with others, is the main ideal in the teaching of Jesus we may investigate:

III. THE ACTUAL IDEALS ELSEWHERE THAN IN THE TEACHING OF JESUS.

These are to be found in—1, The Old Testament; 2, Extra-biblical sources; and 3, The *usus loquendi* of the contemporaries of Jesus especially as reflected in their conversations with him.

1. In the Old Testament the phrase "kingdom of God" is not found; the idea, however, is a familiar one. It forms the kernel and ground work of the Messianic picture in the prophets.

It is outlined in the Mosaic dispensation as a pure theocracy and passes through two subsequent phases. In the first of these it is conceived of as the condition of God's people Israel when it shall have been established as a great nation among the great nations of the earth, organized as a kingdom, but directly under the supervision of God himself. Israel, according to this conception, should be a powerful nation excelling all others in glory and prosperity. In its second phase the conception becomes more ambitious. Israel should absorb or subdue all other nations and should exist not as one of them, even though the most glorious, but as a substitute and supplanter, taking rank as a world-kingdom, a universal empire, in historic succession to the empires of Assyria, Babylonia, Persia, Greece and Rome. This phase begins to dawn in Isaiah and reaches its culmination in Daniel.

2. The ideal as found in extra-biblical sources is no doubt simply a continuation and expansion of this last conception; it is given the name of "kingdom of God" and "kingdom of heaven," as in the Targums on Isa. 40 : 9, 10, and Mic. 4 : 7; and in the Targum of Jonathan on Isa. 53 : 10. In these places the kingdom of God is the kingdom to be founded and controlled by the Messiah as the vicegerent and representative of God.

3. This in all likelihood is also the meaning of the contemporaries of Jesus when they speak of the kingdom. Even John the Baptist, unless we assume that he received special enlightenment in particulars not essential to the carrying on of his work, must have had this idea when he preached that the kingdom of heaven was nigh (Matt. 3 : 2), although evidently he saw that there was in his day a lack of moral preparation for the full appreciation and enjoyment of the Messianic kingdom which augured evil for the Jewish people and made it necessary to preach fear, fasting, and repentance. The Pharisees had a similar opinion of the matter, though not sharing in John Baptist's apprehensions (Luke 15 : 15 ; 17 : 20 ; 19 : 11). Joseph of Arimathea looked for the kingdom in the same sense (Mark 15 : 43 ; Luke 23 : 51) ; and finally the populace, who on the occasion of his

entrance into Jerusalem went so far as to identify this kingdom as the kingdom of their "father David" (Mark 11: 10). Very peculiar, if not unique, is the idea presented in the words of the thief on the cross (Luke 23: 42); for this criminal either thought of the kingdom as a spiritual one, the mediatorial kingdom of the Son of God, fully realized only in the invisible realm of spirits, to which both he and Jesus seemed about to be ushered, or else he assumed that in spite of his bodily death Jesus would reappear in great power and glory to establish the Messianic kingdom; the former alternative seems hardly probable, according to the latter he must have meant by kingdom "royal power, dignity and glory." The common element in all these ideals is the externality of the kingdom. They all make it a visible organism with all the machinery of a body politic and in perfect analogy to the empires of this world.

IV. THE IDEAL OF JESUS.

The numerous passages in the discourses of Jesus referring to the kingdom may be reduced to a few general classes as follows:

1. Those in which the kingdom is represented as a *place*. Into this class naturally fall the passages in which "entering into the kingdom of God" is spoken of (Matt. 7: 21). Something more than calling Jesus Lord, Lord, is necessary in order to enter into the kingdom of heaven (Matt. 7: 21); it is necessary to be converted and become as little children (Matt. 18: 3); a rich man shall with difficulty enter (Matt. 19: 23, 24; Mark 10: 14, 23-25; Luke 18: 24, 25); the publicans and harlots go in before the Pharisees and Sadducees (Matt. 21: 31); the scribes and Pharisees shut it up; they neither go in nor suffer them that are entering to go in (Matt. 23: 13). Here the idea of locality is narrowed down to such a place as can be shut up, an enclosure, a walled territory, or a structure of some sort, with doors or other approaches that may be blocked. It is better to enter the kingdom of heaven with one eye than having two to be cast out (Mark 10: 47). Matthew gives the same thought in two parallels: (1) in the Sermon on the Mount (5: 29), where no mention is made of the kingdom of heaven and (2) in 18: 9, where

for Mark's kingdom of God is substituted the word "life," thus intimating the figurative character of the phrase. Similar in import to these passages are those in which men are said to be near or far from the kingdom (cf. Mark 12: 34). The chief feature of the kingdom emphasized in such places is its exclusiveness and the necessity of effort to attain unto it. Professor Bruce dwells on the universality of the kingdom; and in a certain sense it is true that none are excluded from it that may wish to enter therein and comply with the conditions for entrance; as contrasted with the Jewish notion that none but Israelites should be members of it the idea of Jesus is certainly inclusive; but throughout these expressions Jesus seems to exert himself to impress it on his hearers that there are other limitations to the kingdom; that it is a specific thing, not to be reached by all men, nor by those who do, without strenuous effort. If one after putting his hand to the plow shall look backwards he is not fit for it (Luke 9: 62). But when attained it is a place of enjoyment (Matt. 8: 11). This passage gives us another form of designation under the figure of place; it is a place where many shall sit down with Abraham and Isaac and Jacob. Jesus himself will eat and drink in the kingdom of heaven (Matt. 26: 29; Mark 14: 25; Luke 22: 16, 18).

2. A second class of passages represents the kingdom as a *possession*. Of the poor in spirit and of those who are persecuted for righteousness' sake it is said, "*theirs* is the kingdom of heaven" (Matt. 5: 3, 10f; Luke 6: 20). The kingdom of God is received by and belongs to such as are like little children (Matt. 19: 14; Mark 10: 14; Luke 18: 16, 17). It is something that can be taken away from those who possess it and given to those who do not possess it. It will be taken away from the Jews of Jesus' day and given to a nation bringing forth the fruits thereof (Matt. 21: 43). It is promised to the little flock (Luke 12: 32). It is worth while to sacrifice for the sake of obtaining the kingdom as a possession. This is clearly the meaning of the parable of the treasure hidden in the field, and of the merchantman seeking goodly pearls (Matt. 13: 44-46); also of the self-made eunuch, who has made himself such for the sake of the kingdom of heaven (Matt. 19: 12).

Any form of self-denial for the sake of obtaining it is to be rewarded (Luke 18: 29). It is the most valuable of all possessions, and to seek for it as the prime object in life is the wisest course that can be pursued (Matt. 6: 33; Luke 12: 31.) By possessing the kingdom of heaven, however, it is not meant the holding of any exclusive or proprietary rights in it, such as rulers were supposed to have in their territories and the revenues accruing from them, but rather the boon of belonging to the kingdom of God as a member of it. This becomes evident as we compare this class of passages with the preceding, in which the kingdom was likened to a place, and entering it to a privilege. To be a member of the kingdom is to possess it.

3. In a third class of passages the kingdom is represented as a *body politic*. It is an organized being that has the principle of growth in it and consists of human beings. In the parables of the sower, of the wheat and the tares, of the grain of mustard seed (Matt. 13: 31; Mark 4: 26; Luke 13: 18), in the parable of the leaven (Matt. 13: 33; Mark 4: 30; Luke 13: 20) and even in the parable of the net, the kingdom is likened to something which, beginning with a small nucleus, attains large proportions by an inherent power of growth. In the explanation of the parable of the sower the nucleus as well as the accretions are said to be human beings, *i. e.*, the children of the kingdom (Matt. 13: 38). From this point of view we may also interpret the phrase "the children of the kingdom shall be cast out" (Matt. 8: 12) as meaning that those who had the first right to be members of this body politic shall be excluded for unworthiness to come to the full enjoyment of what they deemed their right. This conception is of course based on the broader meaning of the term "kingdom," as when it is used in other connections than with reference to the kingdom of God. Thus, "every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand" (Matt. 12: 25); *i. e.*, every organized being into which the spirit of strife has entered cannot exist as an organization. In this conception Jesus no doubt came nearer than at any other point in his teaching on this subject to the prevalent idea of his time. Hence it was pos-

sible for the mother of Zebedee's children to approach him with the request that in such an organization her sons might have the seats of honor and power. The assumption underlying this request, *i. e.*, that such an organization did exist ideally, is not denied by Jesus, but he refuses to promise the primacy asked for, on the ground that that must be decided upon other principles than those she had in mind (Matt. 20:21 f). It is further quite plain that when Jesus elicited from Peter the confession of his being the Messiah, the Son of God, he also outlined to him the idea of the kingdom as an organization destined to come to visibility. It is true he uses here the term "church" (Matt. 16:16-19), but he identifies the church with the kingdom by later committing to the faith of Peter the keys of the kingdom. Whether any significance may be attached to the fact or not, it is a fact that in this class of passages we find the kingdom called *Christ's* kingdom. Speaking of it himself he called it "my kingdom." He appoints it for those who belong to him as the Father had appointed it for him (Luke 22:29).

4. A fourth class of passages designates the kingdom as an *order of things, a dispensation*. Probably this is the way in which the kingdom is to be looked at when announced as being near at hand (Matt. 4:17; Mark 1:15; also Matt. 10:7; Luke 10:9, 11; 21:31), or "upon" men. "But if I with the finger of God cast out devils, no doubt the kingdom of God—*i. e.*, as a new order of things—is upon you" (Luke 11:20; Matt. 12:28). The advent of this new state of things though spoken of as falling with some force on those adversely minded is a desideratum for the disciples; they are therefore taught to pray for its coming ("thy kingdom come," Matt. 6:10-13; Luke 11:2) and to announce or preach it (Luke 9:2, 11:60; 16:16). Jesus preaches it himself (Luke 4:23; 8:1). The preaching of it is specifically designated as the "word" or "gospel" of the kingdom (Matt. 4:23; 9:35; 24:14; 13:19). Some particulars as to this new dispensation are given. There are distinctions in it; some are called least and some greatest (Matt. 5:19). He that is least in the new dispensation is greater than the greatest under the old order (Matt. 11:11, 12; Luke 7:28).

Whosoever shall humble himself as a little child is greatest in the kingdom of heaven (Matt. 18:4). It is described, as an administration, as in Matt. 18:23, under the figure of a king who took account of his servants and proceeded to measure out justice and mercy, or in Matt. 21:1, under the figure of the householder who hired laborers for his vineyard, or in Matt. 22:2, under the figure of the king who made a marriage for his son and thence took occasion to test the loyalty and respectfulness of his subjects and to punish the rebellious, or in Matt. 25:1, in the parable of the foolish and the wise virgins, in all of which figures the idea of a mode of administration is the predominant feature. This dispensation is inaugurated in principle, but is not yet fully developed. Hence there are two phases of it distinctly presented: the present and the future. As far as it is a present thing it is spiritual and inward. "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation; neither shall they say lo here, or lo there; for behold the kingdom of God is within you" (Luke 17:20, 21). So in answer to the one who pronounced a beatitude on him that should eat bread in the kingdom of God, he spoke the parable of the king who had prepared a feast to which the guests first bidden would not come and others of the most unlikely kind were summoned, teaching thereby that the forms which might appear the most unlikely were those in which the kingdom of God should become manifest. This inwardness or spirituality combined with progressiveness, inasmuch as it is not established as a complete institution at the outset, gives it necessarily the aspect of mysteriousness. The kingdom of heaven has its mysteries, which the disciples are privileged to have explained to them (Matt. 13:11; Mark 4:11; Luke 8:10). But from the nature of the case even they cannot grasp the full meaning of the explanations; for as late as after the resurrection they ask of him whether he meant at that time to restore the kingdom to Israel (Acts 1:6). In so far as this order of things is still to be unfolded in the future the times and seasons of its unfolding are unknown to any except the Father. Two things, however, seem to be certain, viz.: (1)

that it should develop great power (Mark 9:1; cf. Matt. 16:28; Luke 9:27); and (2) that at its consummation it would inaugurate a period of judgment; *i. e.*, differentiations or separation between the wheat and the tares: "They shall gather out of his kingdom all things that cause stumbling and them that do iniquity and shall cast them into the furnace of fire . . . then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:41-43).

In summing up the results of our investigation we find that these four classes of representations do not give us four separate and distinct ideals, but one; nor do they represent four stages in the growth of one ideal; the relations of the conceptions to one another are not those of stages of development. They stand rather to one another as parallel and partial representations, which like the different colors on a lithographic plate need simply to be put together to produce the complex and harmonious whole in the mind of their author.

In reconstructing this complex ideal we must naturally begin with the broadest and most fundamental of the representations, that to be found in the last of the groups of passages above examined. The kingdom of God is first a dispensation. The principal feature of this dispensation is the supreme and beneficent reign of God. Men must by faith in Jesus himself realize and recognize God as their Sovereign Ruler and regulate their lives accordingly. All men can do this irrespective of race or class or even of moral character. Those who acknowledge the rule of God, accepting the new dispensation as ushered in by Jesus, are drawn to one another by the community of their thoughts and feelings and constitute a new society. Thus emerges the concrete kingdom of God, the "invisible church." To belong to this community is a privilege, compared to which all wealth and station and honor and earthly happiness should be esteemed a small matter. For to be a member of this privileged society is to secure approval at the last judgment and everlasting life.

Comparative Religion Notes.

The Revue de l'Histoire des Religions.—This journal, appearing bi-monthly, is the leading organ of Comparative Religion in the world. It is published in Paris by Leroux, under the able editorship of M. Jean Reville, who has the admirable editorial quality of being able to bring together many writers of diverse shades of opinion in the pages of his *Revue*. Its attitude is severely scientific, and hence by some has been pronounced rationalistic. The accusation is in part true, in that the *Revue* does not take sides or represent any one phase or element of religious belief. Its point of view is that of inquiry rather than that of apologetic. There is no doubt, also, that much has appeared in its pages antagonistic to orthodox Christianity. The editorial direction is, however, apparently influenced by the desire to be broad, fair, and scholarly. The advantages offered for the conduct of such a journal in Paris are simply unparalleled. The magnificent Musée Guimet devoted to religion, the learned societies meeting in and about that city, the great university and other schools, afford a body of material and a stimulus to production and investigation which is unequaled. We gather from some recent numbers of the *Revue* a few of the interesting and important facts which they contain, respecting recent research in the field of religious history and life.

Immortality of the Soul in Ancient Syria.—The excavations of the Germans in Upper Syria, at Sendjirli, have yielded some valuable returns of linguistic and religio-historical knowledge. In one of the oldest inscriptions found is an important statement respecting the belief in the immortality of the soul. The inscription is written on a robe of a statue of the god Hadad, and is dated by scholars in the eighth or ninth century B.C. In it the King Panammou I. adjures his descendants to offer a special libation, at the moment of their coronation, over and above the usual sacrifices in honor of the god Hadad. "When my name has been pronounced and the formula recited, viz., 'The soul of Panammou may it drink with thee,' then the soul of Panammou will drink with thee. But he who shall neglect the funerary ceremony shall see his sacrifice rejected by Hadad, and the soul of Panammou will drink with Hadad alone." M. Halevy attaches great importance to this text because he has always maintained that the ancient Semites believed in the immortality of the soul. One always thinks of the Old Testament reticence on this point, and wonders as to its meaning. This fact, if substantiated, only adds to the mystery.

The Parliament's Programme from a European Standpoint.—Count Goblet d'Alviella, writing before the holding of the Parliament of Religions, makes some remarks in the *Revue* upon the programme and the probable outcome

of the Parliament. "It is difficult to tell what will be the result of such a gathering. But it is much gained to have united the representatives of five or six churches, from Catholic bishops to Unitarian clergymen, and a rabbi, in the preparation of such a programme. It is a fact which is of prime importance in proof of the religious toleration of the United States."

"Two omissions in that vast programme will be noticed. There is first the want of any exposition of religious conceptions respecting the origin of evil. This is because American religion is essentially optimistic. It prefers to apply itself to healing wounds, rather than to speculating over their *raison d'être*. Another point which is hardly touched upon in the twelfth conference devoted to the relations of religion to civil society, is the complex and burning question in the old world, the conflict between church and state. It is probable that here, also, the reason lies in an element of society peculiar to America, the absence of an established church."

Philo and the Avesta.—One would hardly think of finding any connection between the ideas of the "Bible of Zoroaster" and the thinker of Alexandria. But this is precisely what M. Darmesteter, the eminent translator of the Avesta, claims to have traced. He is satisfied that the Avesta took its shape during the three first centuries of our era, from Vologèse I. to Sapor I. The most ancient part of the Avesta, the Gathas, shows in its doctrines the influence of neo-Platonism. According to the *Bundahish*, the material creation was preceded by a purely ideal creation of the world, which lasted three thousand years before taking the material form. The *Bundahish*, though it dates from the Arabian era, rest on a *Nask* of the Avesta, the *Damdât*, which is proved by the analysis given of it by the Dinkart, to contain the same doctrine. A fragment of the *Damdât* has come down which puts the matter beyond doubt. But this theory of the intelligible universe is only the doctrine of platonic "ideas" applied to a cosmogony. Philo had made the same application. He teaches that God, wishing to create the material world, commences by creating the intelligible world as a model. The Avesta sets just below the God *Ahura*, a genius named *Vohu Manô*, "the good thought," which is nothing but the divine thought, the first creation of *Ahura*, his instrument in the creation of the rest of the world. He also represents humanity, and gives his name to the ideal man. He is the mediator of the divine revelation to man, and the intercessor for man before God. Now, all those characteristics are assigned by Philo to the *Logos*, first-born of God, intercessor and mediator between God and man. *Vohu Manô* is the first of those personified abstractions, called by the name of *Amshaspands*, who like him and with him unite, under *Ahura*, in the creation and government of the world. They are six in number. Philo also places between God and the world six abstractions, of which the *Logos* is the first; the third is the "royal power," which corresponds literally to the third *Amshaspand*, *Khshathra Vairya*, "the genius of his government." The other powers do not correspond with the Avestan list, a fact

which forbids attributing to the above striking resemblance a special historical significance. Still the relation is not accidental. It proves the community of atmosphere in which Philo and the author of the Gathas move. It is already the gnostic atmosphere; the Gathas are the first monument of gnosticism, but of a gnosticism of practical moral aims.

Naville's Work at Bubastis—Its Religious Value.—On the gateway leading into the so-called Festival Hall of the great temple of Bubastis, in Egypt, stands a series of important representations of a great religious ceremony which took place in the twenty-second year of the reign of Osorkon II., of the twenty-second dynasty. This has been discovered by M. Naville, of Geneva, and forms the subject of a memoir in the Egypt Exploration fund series. The significance of the scene is that it represents a ceremony which called together the representatives of the local cults from all parts of Egypt, and even from Ethiopia. It affords opportunity for a study of the religious forms which Egypt maintained. Some curious things appear therein, viz., the resemblance of certain of the religious practices to those of the Chinese, the similar reverence paid to the Emperor of China, the "son of heaven," and to the Pharaoh, the "son of the sun." Other interesting figures are those of the dwarfs from Ethiopia, of whom in later years Mr. Stanley has brought us information.

M. Amélineau, in his discussion of these pictures, calls attention to the fact that they show clearly that the ceremonial is a very early one, and that in it the cult of animals has been carefully maintained. We ascribe this to the principle that the older a rite is, the more sedulously it is preserved and the less susceptible of profanation. From the representations here given, it would seem that the beliefs of Egypt were immersed in fetishism or just emerging from it, for the heliopolitan Ennead, the theban Triad, and the monotheism of the philosophers find little or no place in them. Yet we know that the Ennead was accepted twenty centuries previously, the Triad about ten, and the hymn of Boulak was written some six centuries before. M. Amélineau then adds a very valuable caution against estimating the religious progress of a people from the religious representations graven on temples, or from the pompous celebrations of the worship. There are official observances and personal beliefs. Egypt, for example, in the former has made slow progress; in the latter she outstripped humanity in the highest conceptions of her theodicy and in religious ideas which we can hardly believe were held eighteen centuries before our era.

Progress of Religious Ideas in Ancient Egypt.—It is a common notion, held also in high quarters, that religion in Egypt was unprogressive. M. Amélineau, in his review of M. Naville's work at Bubastis, was inclined to trace this notion to the false method of depending entirely upon the pictured representations and religious worship rather than on the evidence of literature. He has also published a lecture, in which he traces the evolution of Egyptian

religion from primitive fetishism to the spiritual monotheism. He maintains that the history of Egyptian civilization, religion, and morals reveal a continuous progress in their spiritual development, while he acknowledges at the same time that the people preserved a large number of their primitive superstitions. He also seeks to prove that Egypt was no isolated land, but exercised a preponderating influence on surrounding and succeeding civilization, especially on Christianity. In this thesis few will follow him, thinks M. Reville, for it was after the material furnished by the theology and philosophy of Egypt had been melted in the crucible of the Greek spirit, under the fiery breath of the Jewish faith, that it was fitted to influence Christian society and civilization. M. Amélineau's essay is entitled *Les Idées sur Dieu dans l'ancienne Egypte* (Paris : Faivre et Teillard).

Human Sacrifices in our Day.—A ghastly account of the custom of human sacrifice in our own time has come from Siberia. Among the Tchouktchis the custom is for the aged and the sick, deprived of the joy of life, to end their days by offering themselves up to sacrifice, thereby rejoining their dead relatives and increasing the number of benevolent spirits. Having determined on death, one of the tribe at once informs his relatives and neighbors. As the news spreads his friends come to him beseeching him to give over his purpose. But they plead in vain, for he displays his reasons and tells of the life to come, and of the dead who have appeared to him in his sleeping and waking hours and called him to them. The friends therefore withdraw to make the necessary preparations, returning in about ten or twelve days with white grave clothes, weapons to serve in warding off evil spirits and hunting the reindeer in the other world. After arraying himself, the victim retires to a corner of his hut, and his nearest kinsman takes his place beside him, armed with the instrument of sacrifice, a knife, a lance, or a cord. The victim chooses the particular weapon, and at a signal given by himself, while his friends hold his arms, the deed is done. The knife is plunged into his breast, or he is thrown onto the lance, or two kinsmen draw tight the cord about his neck. After death the assistants approach, cover their faces and hands with his blood, and carry him on a sledge drawn by reindeer to the place of burial. There the reindeer are killed, the clothes of the dead removed and torn into pieces, and the dead body placed on a funeral pile. During the cremation the associates address their prayers to the blessed one and beseech him to watch over them and theirs.

The Bible in College.

A NEW PROFESSORSHIP IN HEBREW.

A new Professorship in Hebrew and Biblical Literature was founded this year at Bucknell University, Lewisburg, Pa. President J. H. Harris announced last year that such a department was needed and must come, and through his personal efforts an endowment fund was started to equip it. By action of the Board of Trustees last June the chair was established, and Rev. Lincoln Hulley, Fellow in Semitics in the University of Chicago, was called to it. Work has begun this year under the most favorable circumstances. The catalogue of Bucknell says: "The aim of the department is to impart (1) the elements of Hebrew, (2) correct methods of Bible study, and (3) an appreciation of the forms and subject matter of Hebrew literature." The courses in English Bible will be supplemented by lectures on the literature of the Bible, Hebrew life and thought, Hebrew institutions, Hebrew schools of thought, the types of Hebrew literature, literary forms of expression, great men, ideas, and movements in Hebrew history, and the influence of the English Bible on English institutions and civilization.

The courses in the department are elective for seniors and juniors throughout the year. They will include an inductive study of Hebrew, extending through two quarters, five hours a week, and (for this year) studies in the Wisdom Literature, Psalmody, Prophecy, and selected New Testament epistles five hours a week. For the Winter quarter eighteen seniors, four juniors, and one graduate student, twenty-three in all, have elected Hebrew. Eleven seniors, two juniors, and one graduate students, twenty-two in all, have elected English Bible.

Professor Lincoln Hulley, a graduate of Bucknell and Harvard, and formerly an instructor in Bucknell, is known in Pennsylvania as a man of energy and scholarship. He began his Semitic training in the summer schools of the American Institute of Sacred Literature, and has since continued it as a fellow in the University of Chicago and as an instructor in the Institute of Sacred Literature.

The general verdict in Pennsylvania is that in this matter Bucknell has taken a step forward. She is fast winning recognition among graduate schools for quality of work and progressive scholarship, and she has the distinction of being among the first to respond to the awakening in Hebrew study.

The Bible in the Sunday School.

ORGANIZATION OF THE BIBLE STUDY UNION.

In the *Andover Review* for October, 1890, Rev. Erastus Blakeslee, then a pastor in Spencer, Mass., published an article on Sunday School Bible Study, to which was appended an abstract of a year's lessons on the Life of Christ.

The lessons there quite briefly outlined were subsequently prepared in full by Mr. Blakeslee, and, under the editorship of Professor William R. Harper, their publication was begun by the Student Publishing Company of Hartford, Conn. In July, 1891, Professor Harper's connection with the lessons was discontinued and their publication was transferred to the Bible Study Publishing Company of Boston. Mr. Blakeslee has associated with himself from time to time various specialists in Bible study, and as the result of their joint labors there were issued in 1892 courses on the Apostolic Church, and in 1893 courses on the Gospel History of Jesus Christ, these latter being a revision of the courses on the Life of Christ issued in 1891. For 1894 courses on Old Testament History have been announced, and are in process of publication. In the spring of 1892 a meeting of those interested in the publication of these lessons was held in the city of Boston, and steps taken toward the formation of an advisory Lesson Committee, it being understood that the responsibility for the publication of the lessons and the final decision as to their character must rest upon Mr. Blakeslee. In October, 1893, a meeting of this advisory Lesson Committee was held in the city of New York to consider what steps should be taken to put the whole enterprise on a somewhat broader basis than it had hitherto possessed, and, as a result of this meeting, a call signed by between four and five hundred college and seminary professors, pastors, and Sunday school superintendents and teachers was issued for a meeting to be held in New York City on Thursday, November 23, for the purpose of effecting a permanent organization of the Bible Study Union. At this meeting there were present about two hundred persons. A brief historical statement was made by Mr. Blakeslee, and a provisional constitution, drawn up by those most immediately interested in the enterprise, was presented. This, after modification, was adopted. It provides that all members of the Bible Study Union on record prior to November 1, 1893, the signers of the call for the second New York meeting, and any persons at that meeting who approve its object and basis of organization are original members of the Bible Study Union as newly organized; and that others may become members by signing the constitution. It provides, in addition to the usual officers, president, vice-president, etc., for a lesson committee consisting of two classes of persons. First, sixteen persons divided into classes of four,

each class elected for a period of four years ; second, the members of the editorial board. Members of the editorial board are elected by the lesson committee as at any time constituted, but retain their membership only so long as they continue editorial work in connection with the lessons. It is made the duty of the lesson committee to provide a general plan for the lessons to be issued under the auspices of the Union, to arrange the several courses of study, to determine the order in which they shall be issued, and to make such other arrangements as may be necessary for preparing and publishing the lessons. The Blakeslee graded lessons, to be enlarged and modified as may seem hereafter best, are adopted as the basis of organization, but it is provided that the name of the lessons shall be changed to "The Bible Study Union Lessons," the old name being preserved as a sub-title for a short time to avoid confusion of identity before the public.

The constitution further provides for the publication of denominational editions, and for the representation of the denominations issuing such editions on the Lesson Committee. One such edition of the lessons on the *Life of Christ*, edited for the Protestant Episcopal Church by Rev. D. H. Greer, D.D., and Rev. Geo. H. McGrew, D.D., has already been issued.

Under the constitution, Rev. David H. Greer, D.D., was elected president, and fifteen persons were elected vice-presidents. The following persons were elected to membership on the Lesson Committee, and were charged with the duty of completing the list: President Wm. J. Tucker, D.D., President C. F. Thwing, D.D., Rev. Edward B. Coe, D.D., Rev. David Gregg, D.D., Rev. J. E. Twitchell, D.D., Professor W. J. Beecher, D.D., Mrs. Alice Freeman Palmer, Ph.D., L.H.D., and Rev. W. H. Butrick, as members of the first class ; Rev. Erastus Blakeslee, Rev. Philip A. Nordell, D.D., as office editors ; and Professors Wm. Arnold Stevens, Ernest D. Burton, and Charles Rufus Brown, Rev. D. H. Greer, Rev. Geo. H. McGrew, and Miss Lucy Wheelock as special editors.

In the evening of the same day a public meeting was held in the Collegiate Reformed Church, at which addresses were made by the newly elected President, Dr. Greer, by Rev. A. H. Bradford, D.D., of Montclair, N. J., Mrs. Alice Freeman Palmer, and by Professor Sylvester Burnham, D.D., of Colgate University.

It will appear from this historical statement that the enterprise first begun in 1890 passes in large measure from the form of a private undertaking under the control of one man to a public enterprise in which all scholars and Sunday school workers who approve the general principles on which these courses of lessons have been prepared may have a share. That an increasing number of practical Sunday school workers regard this system of lessons with favor is indicated in many ways, and most practically by the remarkable increase in the number of teachers and scholars using the lessons each Sunday, which has arisen from about ten thousand in the first half of 1891 to over one hundred and fifty thousand for the latter half of 1893.

THE INTERNATIONAL LESSON COMMITTEE.

Following closely upon the meeting for the formation of the Bible Study Union referred to above, occurred the annual conference of the members of the International Lesson Committee in Boston, December 6. This was the first meeting since the International Convention at St. Louis, where certain restrictions, which had previously hampered the work of the committee, were removed. With much larger liberty therefore the Committee met to discuss the bearing of its new privileges upon the Sunday School Lessons of the near future.

All but three of the fifteen members of the Committee were present. A reception was tendered them by the Massachusetts Sunday School Association, in the Peoples Church. The Rev. John D. Pickles, President of the State Association presided. Addresses setting forth the preëminent desirability of uniformity and comprehensiveness in Sunday School work were made by Bishop Vincent, Drs. Hall, Broadus, Potts, Blake, Dunning and Mr. B. F. Jacobs.

The Committee further expressed itself anxious to consider the disadvantages as well as the advantages of the system, and to adopt measures for improvement wherever desirable. All work is arranged for 1894, but some changes were made in the lessons for 1895 by adding other portions of Scripture for study and comparison.

It was also decided to call a conference of committees to be appointed by the Lesson-writers, the National Primary Teachers' Union, and the American Institute of Sacred Literature. This conference will take place in Philadelphia, March 14, 1894, and there will be discussed the whole subject of advanced methods in the selection and treatment of lessons, and it is hoped that it will be found possible to adopt many of these better methods without breaking the solidarity and uniformity of the system.

It is needless to remark that this stands as one of the most important and progressive steps ever taken by the International Committee. The pressure upon the Committee from many sources has been steadily increasing for some years, and there is no doubt that the coming conference is the direct result of the generally expressed desire of the patrons of the system for some of the better methods which have recently been introduced.

Exploration and Discovery.

THE VAPOR BATH OF GHANTUR.

By DEAN A. WALKER, M.A.,
The University of Chicago.

One of the most interesting natural phenomena in Syria is the vapor bath, situated about four hours distant to the north of Karyateyn, the last town on the border of the desert toward Palmyra. It is unnamed in Baedeker, but generally goes by the name of Ghantur, the nearest village, an hour distant from it to the west. We had an opportunity to visit the place in the summer of 1891, when, at Karyateyn, we found our way to Palmyra barred by cholera quarantine. An entire day was needed to go and return unless one would choose to put up for the night at the dirty little village of Ghantur, where the accommodations were said to be very limited and the people not over trustworthy.

We made an early start, taking for our guide and escort the entire Protestant church of Karyateyn, in the shape of one little old man, who for many years had been the sole resident representative of that sect in this city of five thousand inhabitants. The church went on foot, but had with it its little donkey carrying a skin of fresh water to serve us for a douche after our bath, and as the skin would be empty on the return, the church would then be able to ride.

The road first climbs out of the valley of Karyateyn to the top of one of the long parallel ranges of hills by which this part of the country is traversed, from which point we can see a white spot across the next valley at the base of the next range of hills three hours away. This marks the site of the vapor bath; so with this in view, we can leave the guide to follow while we make better time on our horses across the plain.

The extensive ruins on the hill, around and over the bath, indicate that it was once a place of considerable importance as a health cure, though apparently never a place of residence. The most striking feature of the ruins is a small tower, fairly well preserved, standing on the brow of the hill facing to the south and west, apparently a conning tower, with strong walls pierced with narrow window slits bevelled in the usual way to give greater range to a marksman looking or shooting from within. The tower seems to have formed a bastion for a larger defensive structure just behind it, of which there remain only the materials scattered over the ground. The orifice

through which the vapor now escapes is in a small chamber closely connected with this part of the ruins, but a little above toward the top of the hill, while what seems to have been the bath proper lies to the left a little lower down. This latter consists of several chambers sunk like cellars to a considerable depth below the natural surface, with vaulted roofs supported on pillars, some of which yet remain. The walls and ceiling were smoothly finished with cement, still at places well preserved. The character of the floor could not be determined as the chambers are filled to some depth with the debris of the roof, washings from the higher levels, and accumulations of deposits from sheep and cattle, such as form the floor of almost every cave or abandoned chamber in the pastoral parts of Syria, not to speak of many dwellings, the protection of whose hospitable roofs is still shared by human beings. These plastered chambers were undoubtedly the bath proper and the waiting rooms, where the bathers could cool off in successive apartments of diminishing temperature. The vapor was probably conducted to them from the main source by conduits now hidden by the accumulation on the floors, and may have been introduced to different chambers at different temperatures, passing perhaps from one to another.

Crowning the hill above the bath is a distinct mass of ruins almost level with the ground, which may have been a temple to the god of the healing art, the patron saint of gout and rheumatism; and somewhere here should be sought also the dwellings of the attendants.

Turning now to take our bath, we find the present outlet of the vapor in a small vaulted chamber not more than nine feet square, whose roof, pierced by a small central opening, is in a fair state of preservation, but whose floor and doorway are so filled in with accumulations of earth that one in entering must stoop almost on hands and knees to pass under the lintel. Once inside there is hardly room to stand erect. The earthen floor slopes a little from all sides toward the center, where a stone is seen, from which, by an orifice about nine inches in diameter, the vapor rises and fills the chamber, escaping thence by the hole in the ceiling and the door-way. The stones of the wall and ceiling are beaded and dripping with perspiration, and the floor, in consequence, is damp but solid. One or two flat stones serve for a cleaner standing place than the general floor. The current of vapor is strong and steady, and a handkerchief placed in it rises at once to the ceiling. A stone dropped into the hole strikes once or twice and is then lost to hearing. We were told that an effort had been made to sound it, but three or four long packing ropes (such as are used by muleteers), spliced together, with a weight on the end, had failed to find a bottom.

We had no instrument with which to measure the temperature, but the heat on first entering was almost unbearable. It was particularly painful to the softer, moister parts of the body, such as the eyes and lips and inner linings of the nose and mouth. The effect on entering was immediate. The entire body broke out in profuse perspiration, which blinded the eyes and ran

in streams from every finger tip, while the epidermis lost its hold and departed with such rapidity as to suggest the serious question how long this "shuffling off" of the "mortal coil" might continue and there still be anything left of us. However that might be, a half minute in this torture chamber was enough for the first ordeal, and when we came out from a second bath of a minute's duration, we felt as Naaman must have felt after his seventh dip in Jordan, cleaner than he had ever been before in his life, and his flesh "like the flesh of a little child." And this thought naturally introduces other suggestions as serious as the question suggested above. For the bath of Ghantur has long been famous as a cure not only for gout and rheumatism, but for skin diseases, and the grewsome thought came to us as we crouched in that low-roofed chamber, how many germs of skin diseases, perhaps even of leprosy, are but slightly prisoned in this accumulation we call the floor.

The present condition of this chamber, and the lowness of the lintel and ceiling give reason to believe that the accumulation of earth on its floor is from three to five feet in depth. If this is so, the rock at the center, toward which the floor now slopes and in which is the orifice, may be the top of a pillar corresponding in purpose to the "tripod" on which the priestess of Delphi sat for inspiration in delivering her oracles. The probability of this, and that this chamber was the oracular shrine is implied by the smallness of the chamber and by its situation, not in connection with the common bath chambers but above them and immediately between the fortress and what I have called the temple. That this was a tripod is implied in what we were told at Karyateyn, that if anyone would seat himself squarely upon the opening so as to effectually stop the flow of the vapor, it would not burn him. This, apparently, was a current remark among the people, and has probably been handed down from earlier times, and if this were a tripod, such a feat would be easily possible, but as the floor now lies it could not be done. Apart, however, from the question of its practicability, the process of taking one's seat so as to effectually close the opening in order not to get burned, resembled too much the heroic task of "belling the cat," and we preferred, in accepting the statement, to walk by faith, not by feeling. It is said that the priestess at Delphi, in giving her oracles, sat upon the tripod over a chasm in the earth whence fumes arising from the lower regions affected her brain and inspired her prophecies. If she had to take her seat over a vapor as hot as this at Ghantur, it is not surprising that the gentle maiden felt moved at times to utter some ambiguous remarks.

In local tradition the origin of this wonderful bath is ascribed to King Solomon, who employed the *ginns* in the construction of a conduit under the Anti-Lebanon mountains, by which the water for it is brought a distance of three days' journey from the pool of Ras-el-'Ain at Baalbec. And to these *ginns* he committed the management of the underground fireworks by which the water is here converted into vapor. There may be a connection between this tradition and that which ascribes to Solomon, by an inference from 1 Kings

9:18, the building of Palmyra (Arabic, *Tadmur*), and this connection would be strengthened by the related phenomena, the warm sulphur springs near Palmyra. These and the bath near Ghanfur would be stations along the same underground conduit, by which, according to tradition, Solomon sought to supply the city "in the wilderness" from the crystal fountain of Ras-el-'Ain.

It is to be hoped that some systematic study of these ruins near Ghanfur will some time be made, to ascertain if any of the stones bear inscriptions, and if the conjectures here made as to the conduits and a tripod are correct. A scientific investigation into the physical phenomena would also be interesting, and it should be possible to find in Syriac and Byzantine records some historical notices of a place once so important. The neighboring country abounds in ruins of towns and villages, adorned with temples and churches, showing that what is now a wilderness was once a populous and prosperous section of the country, capable of appreciating and generously supporting such a valuable institution.

Notes and Opinions.

Did Euodia and Syntyche Quarrel?—The passage referred to is Phil. 4:2, "I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord (R. V.)." Dr. J. C. Watts, in a recent expository article, objects to the current answer to this question, which affirms that they did quarrel. There is nothing in the passage, he says, to justify the charge; the rendering of the Authorized, as well as that of the Revised Version, is needlessly forcible. Instead of "exhort" (or "beseech"), the Apostle only wrote "call upon" or "ask." Further, the phrase "be of the same mind" does not necessarily indicate that the two women had quarreled and needed to be reconciled, as may be seen by its use in Rom. 12:16; 15:5; 2 Cor. 13:11; Phil. 2:2; 3:16; 1 Pet. 3:8. And finally, the whole tenor of the Epistle to the Philippians is against the common idea of an allusion to a quarrel, as it is the happiest of Paul's letters, full of friendship, gratitude and confidence. It would be pleasant to think that Euodia and Syntyche did not deserve the charge which is commonly laid against them, and they should be given the benefit of any doubt, but the common interpretation does not seem to be set aside by Dr. Watts's arguments.

The Seal of Attestation and the Seal of Security.—An editorial in the *Expository Times* for December discusses the use of the term "seal" in the New Testament. The noun occurs in all sixteen times, three times in the Pauline Epistles, thirteen times in the Apocalypse; the simple verb occurs fifteen times, eight of them in the Apocalypse; and the compound verb occurs once, in the same book. The fundamental idea of the seal is, that it is its owner's representative, and it must therefore be distinguishable from the seal of every other person. There are two distinct uses to which a seal may be put: (1) it may be used as my signature to prove that a document is authentic; (2) it may be used for security, to prevent something which I have closed from being tampered with. The first use of the seal, as a means of authentication, we find to be primary and the more frequent in the New Testament, cf. John 6:27; 1 Cor. 9:2. The second use, as a means of security, is Matt. 27:66, the incident of the sealing of the tomb in which the body of Jesus had been laid; so also Rev. 5:1; 20:3. In other passages where the term occurs the context will generally at once determine which significance is intended. Indeed, Paul seems in one passage (2 Tim. 2:19) to unite both meanings in his pregnant expression.

The Gospel of Peter.—In the *Expository Times* for November, Rev. W. E. Barnes, B.D., argues for the opinion that the apocryphal gospel of Peter is later than the canonical gospels, in particular than Matthew and Luke, on grounds quite different from those which were advanced by most of those who wrote upon the subject when the fragment was first published. He makes little of the docetic tendency, but believes the gospel to be rather a document which, assuming the existence of the canonical gospels, was put forth to satisfy a natural curiosity to possess information on certain matters of detail left uncertain by the older gospel narratives. The silence of the Peter-fragment on the procession to Golgotha, and the raillery directed at Jesus on the cross, Mr. Barnes accounts for on the ground that these things are in the synoptic account and that the writer had nothing to add on these points. In narratives which the writer does give in common with Matthew or Luke, Mr. Barnes points out how in successive cases the insertion may be explained as having its motive in the addition of some minor detail satisfying curiosity. In respect to both omissions and insertions he points out analogies between the Fourth Gospel and the Petrine fragment. The argument is cumulative in character, and viewed as such is worthy of consideration.

"Touch Me Not," John 20:17.—In his recent writing on *Jesus and the Resurrection*, Principal Moule gives an attractive exegesis of Christ's words to Mary at the tomb: "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren and say to them, I ascend unto my Father and your Father, and my God and your God (R. V.)." What was the touching, why was it forbidden, and what was the connection between the "touch me not" and the "for I am not yet ascended unto the Father"? He would connect as closely as possible the prohibition "touch me not" with the commission "go unto my brethren." The Greek verb here rendered "touch" is in the present, or continuing, imperative, not in the aorist subjunctive; it therefore conveys an order, not to forbear touching him at all, but to forbear a longer, or prolonged, touching. Mary may have just laid her hand, in felt contact and no more, on his foot, or on his hand; not clinging, not embracing, only *feeling*, as if to make certain that no vision, but the living Lord, was there. The prohibition accordingly did not convey a reproof, as if she had taken a liberty, or as if she had not been reverent enough. She might be sure that he was literally, and still, on earth; so she need not any longer touch him. She was to carry the tidings to the disciples; so she must not any longer linger at his side. Jesus's words might be paraphrased in this way: Do not linger here, touching me, to ascertain my bodily reality, in the incredulity of your exceeding joy. I *am* in very fact before you, standing quite literally and locally on this plat of ground, not yet ascended to the heavens; you need not doubt, and ask, and test. And, moreover, there is another reason why not to linger thus; I have an errand for you, Mary. I desire you to go hence, and at once, for me; to go to my brethren, and to tell

them that I *am* about to go up thither ; that in glorious fact I am risen, and therefore on my way to the throne ; going to my Father and their Father, and my God and their God.

Dr. Gloag on I Peter 4:1.—In the *Homiletic Review* for November, Dr. Paton J. Gloag discusses this passage : “Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind ; for he that hath suffered in the flesh hath ceased from sin (R. V.).” This verse is one of the things in I Peter which are “hard to be understood.” Numerous interpretations have been suggested, but they may be thrown into two classes : (1) those which apply the words to Christ throughout ; (2) those which consider that the believer is intended as he who has suffered in the flesh. The first class of interpretations would read : Therefore Christ having suffered in the flesh, arm yourselves with the same thought or idea—that is, with the thought or idea that Christ has suffered in the flesh—for he—that is, Christ—that hath suffered in the flesh has ceased from sin—has fully expiated or atoned for sin. To this it may be objected that it does not give the obvious meaning ; further, the phrase “hath ceased from sin” can hardly mean has expiated sin so that sin is, as it were, abolished ; and, finally, the expression seems to imply even actual sinning before the time of suffering. The second class of interpretations would read : Therefore Christ having suffered in the flesh, arm yourselves with the same mind—that is, with the same disposition or resolution which was in Christ ; imitate the self-sacrifice which he displayed, even to the resolution to suffer in the flesh as he suffered ; for he who has practiced self-sacrifice and possesses a readiness to suffer for Christ has ceased from sin, is delivered from the power of sin. This is a more obvious interpretation than the application to Christ. To be sure, mere suffering does not make a man cease from sin ; but the suffering mentioned is of believers after the example of Christ, and such suffering does avail to destroy the power of sin. Further, no believer has wholly ceased from sin, but the statement can be understood in a modified sense—a virtual though not an absolute cessation from sin. Lastly, this interpretation is more conformable than the first to the train of the Apostle’s thought in the exhortation which follows.

Jowett’s Commentaries on the Pauline Epistles.—Archdeacon Farrar contributes an article to the December *Review of the Churches* in which he writes of the character and work of the eminent English scholar, Benjamin Jowett, D.D., lately deceased. He says that two principles lay at the basis of Dr. Jowett’s commentaries. The first one was philological. He thought that it was an idle and misleading waste of time to pile mountain-loads of exegesis upon isolated phrases of St. Paul, who, like every other serious writer whom the world has ever seen, wrote with the intention of being understood ; and it is certain that in the main he *was* understood. His meaning is usually that which lies most obviously in his words taken in their straightforward, gram-

matical sense. When further aid is needed for the elucidation of possible ambiguities it must be sought in the idiosyncrasy of the writer, in the influence of his Jewish training, and in the historic and religious environment which reacted on his words and thoughts. Where these are insufficient to make the meaning clear, the clue is lost and cannot be recovered; the text must then be regarded as in some cases corrupt, or in other cases the sentence must be explained as nearly as possible in relation to the context and to the views of St. Paul as expressed elsewhere. St. Paul wrote as other men write, and it is a mere delusion to treat his passing remarks and arguments as though they were full of unfathomable mysteries beyond their first plain meaning; as though they were to be taken in all cases without hesitation and *au pied de la lettre*; and as though they can be regarded as lending themselves to endless masses of exorbitant inferences. The second underlying principle was a theological one, resulting from the fact that Dr. Jowett was by temperament antithetic to St. Paul. He regarded theology as unfathomable by the mind of man; that much which passes under the name is composed of mere cobwebs of human speculation, akin in spirit to the ignorant presumption of those who speak as familiarly of God as they would of a next-door neighbor; that no small part of the technicalities of the *Summa Theologiæ* are a jangle of words; that the views and opinions of most men on such subjects are absolutely valueless; that angry insistence upon them tends to become pernicious bigotry, because it leads to the injurious persecution of others who may be more in the right than ourselves, and because it diverts our own attention to incomprehensible dogmas from the mercy, justice, purity, honesty and humility, which are our main and almost our sole concern.

The principle that the Bible must be interpreted like any other book, though readily lending itself to misapprehension, Dr. Farrar thinks is becoming more and more accepted as expressing at least one side of the truth. But it is also true that spiritual things must be spiritually discerned, and that there are elements in the relation of God to man which are far deeper and higher than any ordinary, shallow nature can fathom or explain. In his method of viewing theology there are some important elements of warning and of truth. It will be valuable if it impresses on our minds the conviction, which lies at the basis of all the loftiest teaching of the Hebrew prophets, and which is always predominant in the teaching of our blessed Lord himself, that mercy is better than sacrifice, and that the foundation of God standeth sure, having on it this two-fold inscription, "The Lord knoweth them that are his," and "Let him that nameth the name of Christ depart from iniquity." Dr. Jowett's commentaries are original and sometimes suggestive, but they are marred by many inaccuracies, and must be regarded as an incursion into a domain of theological literature for which the author was not well adapted.

Synopses of Important Articles.

DR. BRIGGS' HIGHER CRITICISM OF THE HEXATEUCH. By PROFESSOR WILLIAM HENRY GREEN, D.D., in *The Presbyterian and Reformed Review* for October, 1893.

This is a review in the form of an article of the book mentioned. Is the higher criticism, as Dr. Briggs expounds it, evangelical or rationalistic, biblical or anti-biblical? The claim is absurd that the historical credibility is strengthened by the theory of four narratives, separated by centuries, and distinguished from each other by discrepancies and contradictions. The theory of Dr. Briggs does not simply find minor discrepancies and inaccuracies; it discredits very largely everything assigned to Moses. Dr. Briggs, in treating the testimony of Scripture, minimizes or evades statements however positive and explicit; in presenting objections he exaggerates and dogmatizes to a great extent.

The Book of the Covenant (Ex. 20-23) is the code committed to writing by Moses, not a modification containing the "substance." The proposition that this book is composed in decalogue and pentades is conjecture, and that the verses which may not thus be classified are fragments is pure speculation. One who is willing to accept plain historical statements is not compelled to assign the Little Book of the Covenant (Ex. 34) to a Northern writer centuries after Moses, when its origin in connection with the renewal of the covenant is made so plain.

The difference in rhetorical form between the Deuteronomic Code and the Covenant Codes is not an evidence of a new and late writer. It is just what would be expected in a farewell address under all the circumstances. The statement that Moses wrote certain things need carry with it no implication that he wrote nothing beside, as is clearly seen from the cases of Isaiah and Jeremiah. There is no proof that the book of the law found in the reign of Josiah did not contain besides Deuteronomy also the rest of the Pentateuch.

The objections to the Mosæic authorship are based on arguments drawn from language, style, and parallel narratives. The argument from language is misleading. Certain portions having been assigned a given writer, the vocabulary found in those portions is said to be characteristic of him. The argument from style is subjective and precarious. The documentary hypothesis, as originally proposed, in its application to Genesis contained nothing opposed to its inspiration and divine authority. But when the hypothesis is extended to the entire Pentateuch and the narratives are declared to be repeated accounts, widely differing, of the same events, when it is asserted

that the editor has made serious mistakes in representing as different what was really one thing, the result is to show as entirely untrustworthy the whole history. With two accounts of creation, two of the deluge, two versions of the ten commandments, three stories of the peril of the wives of the patriarchs, etc., etc., where is historical truth to be found in the Pentateuch?

The new arrangement of the codes is based upon the fallacy that the Priest Code is a development of the Deuteronomic. The fact is that these codes are supplementary parts of one system. One concerns itself with the ritual and is for the priests; the other was for the guidance of the people in the practical affairs of life. These codes were developments from the Covenant Code, one in one direction, and the other in another. The Covenant Code was a preliminary body of laws to govern the judges in their decisions, and to it the people promised obedience. It was rudimental. After the ratification of the Covenant, there followed (1) the enactment of the Priest Code in which the ritual was developed into an elaborate ceremonial; and (2) when the people reach the borders of Canaan, the Deuteronomic Code which contains everything needed by the people for their practical life.

Dr. Briggs is honestly aiming to defend the Word of God. Having accepted the conclusions of the critics, he would adjust the belief of the church accordingly. Nothing is lost by this, everything gained. But these conclusions destroy all faith in the Bible, which is the charter of the Christian faith. The theory which reduces the real Mosaic legislation to (1) the kernel of the Ten Commandments, (2) the original form of the Book of the Covenant, which later developed into the Deuteronomic Code and the ceremonial law,—this theory, when contrasted with the representations made in the Bible itself, answers the question whether Dr. Briggs's criticism is biblical or anti-biblical.

This is, indeed, the battle of the giants. The discussion shows how impossible it is to make statements on either side in which flaws cannot be found. Dr. Green presents more clearly here than it has ever yet been presented a theory for explaining the rise of all three codes before the death of Moses. He acknowledges the existence of the codes. The question is easily put: Is the Mosaic system as we have it the work of forty years, or of ten centuries? Literalism demands the former; liberalism the latter. Notwithstanding all that Dr. Green has said, two things may safely be maintained touching the acceptance of the latter hypothesis; (1) *it does not rule out the divine factor*, and (2) it does not require the acceptance of any principles of interpretation or of any critical methods for which there may not be found abundant analogies in the Scriptures themselves outside of the Pentateuch.

* W. R. H.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. X. ADOPTION. By PROFESSOR A. B. BRUCE, D.D., in *The Expositor* for October, 1893. Pp. 266-282.

The idea of adoption does not occupy a place of importance coördinate with that of justification. It denotes rather a phase of the *blessedness of the*

justified. The "adoption of sons" is to Paul a blessed privilege and a great source of joy. In this view he is in harmony with Christ's doctrine of sonship. But in their fundamental conceptions of the relation there is a real difference, though perhaps an essential harmony. Christ always speaks of God as Father, and men, even though wicked and prodigal, as sons: while Paul represents God as becoming Father by an act of adoption graciously exercised towards men who had previously occupied a lower position than that of sons. Paul's distinction is between slaves and sons. Those who through the mission of Christ attain to the position of sons had been sons all along, only differing nothing from slaves because of their subjection to legalism. They had been slaves under the law; they are sons under the gospel.

What, then, according to Paul, are the privileges of the filial state? He suggests at least three: (1) freedom from the law; (2) endowment with the spirit of sonship; (3) a right to the future inheritance, heirship.

1. Freedom from the law. Paul had in view the whole Mosaic law, and he emphatically asserts that, without exception, for the believer it is abolished. Some parts of the law may remain true forever; some precepts may commend themselves to the human conscience as just, good, and holy; but those precepts will come to the believer in a new form, not graven on tables of stone but on the heart; they will not be kept by restraint, but freely; fear of threatened penalties will not force their observance, but the spirit of love which rules the heart will prompt it and gladly yield it. Law as law is gone. Holding this view of the Mosaic law, he very readily asserts that the Christian is also free from the commandments of men.

2. The spirit of sonship. This naturally springs out of the state of adoption. Paul describes it first, generically, as the spirit of God's own Son, *i. e.*, of Jesus Christ. But he does not mean by this that this spirit is a spirit sent by God and owned by Christ. He thinks of the spirit in the believer as a spirit whose characteristic cry is *Father*; and when he calls that spirit *Christ's*, he does not mean that he is Christ's property, but that he is Christ's own spiritual self. Again, the spirit of sonship is represented by its attributes. It is a spirit of *trust*, in contrast with the spirit of fear characteristic of legalism. It is a spirit of *love*. *Liberty* is also emphasized as an attribute; liberty from the bondage of religious fears; liberty from the customs and traditions of men; liberty from an apprehension concerning the future; liberty even from the law of God, as a new external commandment. Here is ample liberty; nor is there danger of its abuse, for this spirit of Christ, the spirit of sonship, is a holy spirit as well as a free spirit, and he will lead Christians to assert their liberty only for holy ends. From this view of the freedom of sonship, it is easy for the apostle to proceed to the idea of universal brotherhood, and to speak of the new society based on the Christian faith as one wherein is neither Jew nor Greek, neither bond nor free, neither male nor female, but all are one in Jesus Christ.

3. Heirship. What is the inheritance? When do the sons enter on it? Obviously here and now, Christians enter on their inheritance when they begin truly to live; and that inheritance consists in *autonomy*, spiritual freedom; in *spiritual mindedness*, which is life and peace; in *spiritual buoyancy*, victorious over all the ills of life, fearing nothing, rejoicing even in tribulation because of the healthful discipline and confirmation of character which it brings. But they inherit only in part. There is suffering, and consequently much depression; there is wrong within, defective spiritual vitality; there is wrong without, and consequent oppression. Realizing these facts, Paul looks forward to the final stage in the adoption, viz., "the redemption of the body," wherein sonship shall be raised to its highest power, its very ideal realized in fellowship with Christ in filial glory.

A. T. W.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

In view of the marked favor with which the series of Inductive Studies, prepared by the Institute and published in the *Sunday School Times*, was received last year, a similar series of lessons on Genesis will be furnished the same journal for the coming year, beginning January 1. As before, these studies are intended for teachers and other advanced biblical students, and will supplement the work of the regular lessons.

The Biblical Lecture Field.—Extension courses have been given in Cincinnati the past month under the auspices of the University of Cincinnati. The lecturers for December were Professor W. W. Davies, Ph.D., of the Ohio Wesleyan University, and Professor Ira M. Price, Ph.D., of the University of Chicago.

Dr. Chas. F. Kent, of the University of Chicago, is conducting an Extension course at Belvidere, Ill., with a class of two hundred and fifty. His subject is Hebrew Prophecy Studied in the Light of the Minor Prophets. The first six lectures embrace the following topics: (1) Old Testament Literature. (2) The Mission of Amos. (3) The Message of Amos. (4) Hosea. The Story of Supreme Love. (5) Times and Text of Micah, the Countryman. (6) Sermons of Micah.

A Biblical Institute was held in Milwaukee, Wis., beginning December 14, and one at Madison, Wis., beginning December 16. Both were under the joint auspices of the University of Wisconsin and the Institute of Sacred Literature. A series of three addresses on "The Prophecies of Amos, Hosea and Joel," by President Harper, and a series on "The Book of Genesis," by President R. F. Weidner, were features of both Institutes. At Milwaukee there were also papers and addresses by Professor W. H. Williams, of the University of Wisconsin; Rev. G. D. Heuver, Rev. G. H. Ide, D.D.; Rev. Judson Titsworth, and Rev. E. L. Eaton; and at Madison by President Charles Kendall Adams, Professor Richard T. Ely (three addresses on Church and State), Professor Chas. R. Barnes, Rev. E. G. Updike.

In Chicago, beginning early in January, President Harper will give a course of lectures on the Stories of Genesis. The subjects are as follows;

1. The Creation of the World and the Institution of the Sabbath.
2. The Origin of Man and his first State of Innocence.
3. The Garden of Eden and the Beginnings of Sin.
4. Cain and Abel and the Beginnings of Civilization.
5. The Long-lived Antediluvians and the Demi-Gods and Heroes of Other Nations.
6. The Sons of God and the Daughters of Men; Angels and

Giants. 7. The Hebrew Stories of the Deluge. 8. The Deluge in other Literatures and in History. 9. The Dispersion of Nations. 10. The Confusion of Tongues; Some Problems of Ethnology. 11. The Divine Element in the Stories of Genesis. 12. The Human Element in these Stories.

The new course for young people is receiving, in good measure, the cordial approval which it merits. Names are coming in rapidly, many large classes have been formed and hundreds of individuals are taking up the work by themselves. President Francis E. Clark has furnished the Institute the following letter for use among Endeavorers.

"The course of Bible study suggested by the American Institute for Christian Endeavor societies and similar organizations seems to me admirably suited to the purpose designed. It is simple, flexible, and can be hopefully undertaken by any young person, however busy; and if he carries through this course of study for one year he will become far more proficient in Biblical lore, to say the least, than the average Christian. I hope that many thousands will take this course."

With the reports of the work for the first month come many words of appreciation. A few such expressions are here given.

"I enjoy this systematic method of study very much indeed, and find your course of very great interest."

"The course is very interesting and well arranged. I regret that I did not begin it earlier."

"I have found the work very interesting. It is so thought-stimulating, and shows how much can be gotten from the text alone."

"I have been a member of the church since I was ten years old, but I have never enjoyed reading the Bible as I do now since commencing this course."

"I have profited much by the course of readings thus far, and feel that at the termination of the course I shall not only be well stocked with a more general knowledge of the Word, but at the same time I shall receive spiritual benefit."

"I think the course well conceived, the outline sheets well adapted, and the general and specific instructions excellent and well calculated to give one a comprehensive knowledge of the subject in hand."

The following suggestions have been sent to all preparing for the American Institute examination on the last half of the Acts, and the Epistles, which will take place in all parts of the world, January 10, 1894.

I. *In General*.—1. Study from the Bible itself, consulting helps only when absolutely necessary. 2. Review by sections or chapters, observing the natural divisions of the book. Pay no attention to divisions into *lessons*.

II. *In connection with the Acts*.—1. Study the events related (*a*) in their order, keeping the connection in mind, (*b*) with respect to their relative importance, (*c*) with respect to the influence which each had upon the spread of Christianity, (*d*) as to the Providential element, working out a plan.

III. *In connection with each Epistle*.—1. Determine (*a*) its author, (*b*) its

approximate date (*c*) to whom addressed, (*d*) the events which called it forth, (*e*) its special purpose or subject.

IV. *In regard to the Early Church.*—1. Try to formulate from the Acts and the Epistles alone the doctrine of the Church on (*a*) God, (*b*) Christ, (*c*) the Holy Spirit, its nature and office, (*d*) prayer, (*e*) "gifts," (*f*) Church membership, qualifications for, and duties in connection with, (*g*) giving. 2. Carefully note the successive steps by which Christianity developed from a type of Judaism to a universal religion. 3. Study with a map the location of the churches, and the geographical spread of Christianity. 4. The chief workers, (*a*) in home fields, (*b*) in missionary fields. 5. The organization of the Church, (*a*) its offices, (*b*) their origin, (*c*) the duties involved in connection with each.

Work and Workers.

COLUMBIA COLLEGE, in coöperation with the Metropolitan Museum of Art in New York City, has arranged a series of lectures by several eminent scholars, to which the public are invited without expense. The first course of lectures, which was given in December, was by William Hayes Ward, D.D., upon the subject of *Oriental Seals and Glyptic Art*. The treatment was in four parts, Origin in Primitive Babylonia, Mythological Art of the Early and Middle Empire of Babylonia, Transfer of the Art to Assyria, Derivative Art of Persia, Syria, Asia Minor and Phœnicia. Many fine illustrations added to the interest and benefit of the lectures.

DURING this year *The Expositor*, England's ablest biblical magazine, will contain several series of expository and critical papers, some of which are upon the following subjects: The Connection between the Third Gospel and the Epistle to the Hebrews, by Rev. W. Alexander, D.D.; The Sayings of Christ Unrecorded in the Gospels, by Rev. Walter Lock, M.A.; The Premier Ideas of Jesus, by Rev. Jno. Watson, M.A.; The Bible and Science, by Sir J. W. Dawson, C.M.G., F.R.S.; Six Expository Papers by Professor Marcus Dods, D.D.; The New Testament Teaching as to the Second Coming of Christ, by Professor A. J. Beet, D.D.; St. Paul's Conception of Christianity, (completing the series of 1893), by Professor A. B. Bruce, D.D.

SILVER, BURDETT & Co., of Boston, have just issued a handsome pamphlet of fifty-four pages entitled, "In Memory of Oakman Sprague Stearns, D.D." It contains a portrait of Dr. Stearns; an address of President Alvah Hovey, in which he gives an admirable analysis of the character of his late colleague, who had been professor of Old Testament Interpretation in Newton Theological Institution for twenty-five years; also a series of tributes by various societies of which he had been a member, by the alumni, by the trustees; also the last sermon written by Dr. Stearns and preached on the day of prayer for colleges, January 31, 1884; it closes with a two-page list of his literary contributions, in the way of articles to various journals, and small hand-books. Born October 20, 1817, at Bath, Me., he passed a most useful career, laying down his work April 20, 1893.

THE AMERICAN SOCIETY OF CHURCH HISTORY, whose annual meeting was held in New York City, December 27-28, devoted its first session to a memorial of the late Dr. Philip Schaff, who was the founder of the Society six years ago, and its President from the time of the organization until his death, October 20, 1893. A number of prominent scholars presented the

work of Dr. Schaff in his many-sided activities. Professor Geo. P. Fisher spoke of him as a Church Historian, Dr. T. W. Chambers spoke of him as a Bible Student and Reviser, Bishop J. F. Hurst spoke of him as uniting Teutonic and Anglo-Saxon Scholarship; others discussed the relation of his work to the Alliance of the Reformed Churches, to the Lutheran Church, to the Episcopal Church, and to the Roman Catholic Church. Reminiscences of the great and revered scholar were given, and tributes of appreciation and love for the departed leader were offered.

ONE of the main themes of discussion at the Summer Meeting of the American Institute of Christian Philosophy, last July, was: Has the Biblical Doctrine of Inspiration been Invalidated? Two of the papers read upon that occasion, together with some of the general discussion, are reproduced in the December number of *Christian Thought*, the organ of the Institute and, until his recent decease, under the editorial charge of Dr. Chas. F. Deems, who was also the founder and president of that society. The first paper is by Professor B. B. Warfield, D.D., LL.D., of Princeton Theological Seminary, and ably presents the extreme conservative view of inspiration, claiming that it has in no way been invalidated, and cannot possibly. The second paper is an inductive study of Inspiration in the Old Testament, by Professor H. G. Mitchell, D.D., of Boston University, and presents a more moderate view of biblical inspiration. Both articles are of value in the consideration of the problem they deal with.

THE LATEST Encyclical of Pope Leo XIII., dated November 18, from Rome, is entitled, *On the Study of the Holy Scripture*. He therein strongly recommends the earnest study of the sacred Scriptures to clergymen and students, and that in the Oriental languages in which they were originally written, with a view to the better understanding of the text of the Scriptures, that the objections of adversaries to the Scriptures may be adequately met. He particularly exhorts the priesthood of the Roman Catholic Church, its patriarchs, primates, archbishops and bishops (to whom the Encyclical is addressed) to study the Bible, referring to Paul's words in 2 Tim. 3:16, 17, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." The preachers of the whole Roman Catholic Church are warned against preferring to use their own rather than God's word and wisdom, and the abuse and lack of biblical study and research are condemned. The Pope contends that the Roman Catholic Church, at all times and by the best laws and institutions, has taken care never to leave the heavenly treasures, which the Holy Spirit has so liberally given to man, either neglected or concealed.

WITH the November-December issue the *Andover Review* announced that it would suspend publication. The withdrawal from the staff of Pro-

fessor W. J. Tucker, who was called to the Presidency of Dartmouth College, left more work upon the remaining editors; and the enlarged curriculum of Andover Seminary added greatly to the duties of the professors, until it has seemed to them no longer wise to combine both these arduous and responsible lines of activity. The endeavor of a year ago to meet the circumstances by issuing the magazine bi-monthly instead of monthly did not bring the required relief to the editors, and therefore they have now entirely withdrawn their publication. As is generally known, the *Andover Review* was started ten years ago, with the Andover Professors E. C. Smyth, W. J. Tucker, J. W. Churchill, Geo. Harris and E. Y. Hincks as editors, assisted by their colleagues in the Faculty of the Seminary. The career of the magazine has been an altogether noble and useful one. It has been engaged in earnest, sometimes bitter, theological controversy during the greater portion of its ten years, but has stood with firmness, dignity and wisdom for freshness and breadth of Christian thought, and liberty of Christian opinion. The *Review* has contributed largely to the advancement of Christian knowledge, the freedom of individual thought, and the progress of the kingdom of God. It can only be with regret, in which all the readers join, that the work so well done should be so soon broken off. Two valuable books remain to us from the editorial pages of the magazine, the work entitled *Progressive Orthodoxy*, and the quite recent book upon *The Divinity of Jesus Christ*.

PROFESSOR J. H. THAYER, in an address to the Harvard Divinity School a few months ago, gave expression to his ripe experience and good judgment regarding Books and Their Use—theological books, of course. In general, he said, the books out of which other books are made are the best books to own, that is, the recognized authorities on the main professional topics, and especially the best encyclopedias and works of reference. A good encyclopedia is a small library in itself, a library written for the most part by specialists, and by its copious bibliographical references putting one on the track of the principal works relating to any subject which he may wish to study more in detail. Such are the *Smith Dictionary of the Bible*, *Smith-Cheetham Dictionary of Christian Antiquities*, *Smith-Wace Dictionary of Christian Biography*, besides also the *Encyclopedia Britannica* (9th ed.), which is of great value in its treatment of biblical topics. Invest but sparingly in denominational works. The so-called “popular” works are serviceable in their way and place, but they are not substantial enough for the professional student. Shun encyclopedic commentaries, especially those which are loaded down with homiletical material. Be cautious of books which assume to give solutions of pending biblical problems. Any one who has had occasion to watch the changing fashions of criticism can call to mind one person and another who, perhaps in the first jubilant exercise of his thinking faculties upon inherited opinions about the Bible, caught up with avidity the view that happened to be the vogue among the so-called

"advanced" critics, and still clings to it. You meet him years afterwards and you find him still holding that the Tübingen "motley's the only wear," a venerable survival of a by-gone style. Purchase the most thorough and scholarly commentaries extant, such as you will not soon outgrow. On the other hand, make acquaintance of as many books as possible, and keep informed as to what new books are appearing in your department that deserve examination or study. Read the writings of acknowledged authorities, and read upon both sides of a subject. "Be not the first by whom the new are tried, nor yet the last to lay the old aside." Professor Thayer has published this address under the title *Books and Their Use*, and has attached a list of books for students of the New Testament which cites the best literature to be obtained on the many subjects included in a knowledge of the New Testament.

Book Reviews.

The New Testament and Psalms, with the Readings and Renderings preferred by the American Committee of Revision incorporated into the text. New York: Fords, Howard & Hulbert. Chicago: F. H. Revell Co. Size, 5 × 7 inches. Price, \$1.00.

The New Testament section of this book was first issued by President R. D. Hitchcock, of Union Seminary, in 1881, and the Psalms by Professor John G. Lansing, of the Theological Seminary at New Brunswick, N. J., in 1885. Both are now put out together in long primer, crown 8vo form, giving the Bible student both good large type and the American reviser's preferences in the text. The margins are wide, leaving ample space for the few variations in translation and for notes which every faithful Bible student soon jots down on the white open space.

The first printed pages of the book show us a *fac-simile* of the signature of the members of the American Revision Committee. This is just such a book as will please the eye of a reader, and make its use a pleasure and satisfaction.

PRICE.

Helps to the Study of the Bible, including Introductions to the Several Books, the History and Antiquities of the Jews, the Results of Modern Discoveries, and the Natural History of Palestine, with copious tables, concordance, and indices, and a new series of maps. Oxford: (Printed at the Clarendon Press). 12mo. Price, \$1.50.

In 1876 the delegates of the Clarendon Press published as an appendix to their *Oxford Bible for Teachers* a book called "Helps to the Study of the Bible."

A revised edition of these Helps has been published lately, of which there will ultimately be no less than twenty editions, in sizes ranging from pica post 4to to diamond 24mo. The most convenient edition is 12mo size, L. and 644 pp., 68 plates, and a number of maps; sold, cloth bound, at the moderate price of \$1.50.

The present revision of the text has been carried out under the general superintendence of the Rev. Canon Maclear, D.D., warden of St. Augustine's College, Canterbury, who has incorporated extensive and very valuable contributions from the Rev. Canon Girdlestone. The editor has written most of the introductions and summaries. New sections incorporated into the work are: "The Witness of Modern Discoveries to the Old Testament Narrative,"

by Canon Girdlestone, Dr. Reinhold Rost, and Dr. Carl Bezold; "The Political Condition of Judea in the First Century, A.D.;" "Geology and Mineralogy of Bible Lands," by Professor Edward Hull. Other sections have been thoroughly revised, such as "The Apocrypha" (Canon Churton), "Precious Stones" (L. Fletcher, who, however, repeats a number of foolish popular etymologies, *e. g.*, of Amethyst and other stones); "Botany" (by Mr. W. Caruthers), "Music and Musical Instruments" (Sir John Stainer); and "Jewish Weights, Money, and Measures" (Barclay V. Head).

Professor Skeat has compiled the list of "Obsolete and Ambiguous words" used in the Authorized Version. This is a very good and useful list; but should there really be any necessity for a list of such words in our English Bible, a book not for the learned but for the great mass? A book such as the Bible is to be for every reader should not contain obsolete words at all, and I fully agree with the late Professor Lagarde's severe criticism of the same feature in the "Revised Edition of Luther's Translation of the Bible into German," published in 1883. If I had my will, I would have an entirely new translation, or call it revision, of the Bible every fifty years, made by the most competent scholars, who would give us a good, readable version, avoiding all ambiguous and obsolete words, that are apt to mislead not only the lay reader, but many a preacher of sermons on "the peculiar people" and other misunderstood passages. But to return to our "Helps." Mr. E. A. Wallis Budge has revised and expanded the glossary of Antiquities, Customs, etc., and the Rev. M. J. Simonds the Dictionary of Proper Names.

A distinctive feature of this edition are the illustrations, consisting of sixty-eight full-page plates. They have been selected and described by Messrs. F. Maunde Thompson, A. S. Murray, and E. A. Wallis Budge, of the British Museum. A table of alphabets showing the development of the Hebrew, Greek, and Latin alphabets from the Egyptian Hieratic (?) opens the long list of illustrations. It is, however, by no means proved that the Hebrew (or rather Phœnician) alphabet is derived from the Egyptian. Prominent scholars, such as Lagarde, Deecke, and others, have shown that a number of the Hebrew letters could not have been derived from the Egyptian, to say nothing about the entirely different names given in both languages to the similar (or apparently the same) characters, making up the Egyptian and Phœnician alphabet. *Fac-similes* are found of the most ancient MSS and versions of the Bible in Greek, Latin, Hebrew, Syriac, Arabic, and Coptic (plates VI–XV.); and to illustrate the history of the English Bible, specimens of Ælfric's Anglo-Saxon (eleventh century A.D.), Wyclif's (fourteenth century), and Tindale's (1525 A.D.) versions are given (plates XVI–XVIII.) Egyptian and Assyrian, Babylonian and Phœnician monuments are reproduced, referring to important historical events recorded in the Bible, such as the wars of Mesha, king of Moab, with the Israelites, about B.C. 890 (pl. IV.); the capture of Jerusalem by Sennacherib (pl. XLV., from the Taylor Cylinder); the payment of tribute to Shalmaneser II. (B.C. 860–825), by Jehu,

the son of Omri, being the second scene on the so-called "Black Obelisk," discovered at Calāh, recording the victories of the thirty-one military expeditions of Shalmaneser's reign (plates XXXIX. and XL.); the capture of Babylon by Cyrus; and that of Ashdod by Sargon, king of Assyria (B.C. 722-705).

Assyrian and Babylonian ceremonies, scenes of war and the chase, are fully illustrated from bas-reliefs found in the ruins of the palaces of Asurnasir-pal, Shalmaneser II., Tiglath-Pileser III., Sennacherib, and Asurbani-pal, now preserved in the British Museum.

Accurate copies are given of stelæ, papyri, tablets, and other antiquities which refer to the religion, manners and customs of the nations with whom the Jews came into contact. Among these we notice: The Assyrian account of the creation (fragment I.) and of the deluge; the tablet recording the restoration of the temple of the Sun-god at Sippara, near Babylon, by Nabu-pal-idinna, king of Babylonia (about B.C. 900); a Babylonian boundary-stone; and a cuneiform tablet from El-Amarna, in Upper Egypt, recording a siege of Tyre when under Egyptian rule; and seals as old as the time of Abraham, inscribed with mythological scenes. Illustrations are given of the Egyptian custom of mummifying the dead; the weighing of the heart of the dead man in the judgment hall of Osiris; the return of the soul to the body after judgment; Egyptian brick-making, etc. To each illustration is added a short description, supplying dates and facts.

A number of maps greatly facilitate the study of Bible history and form one of the most welcome features of the book. In fine, there are few books of similar size, that offer such a comprehensive survey of all that is important in its bearing upon the study of the Bible. There is, to our knowledge, no other country where scientific results of the study of the Bible have been popularized in as neat and attractive, yet at the same time fairly correct and scholarly way, as the land that gives us these *Helps to the Study of the Bible* and that has already given us such splendid series as the "*Men of the Bible*" and the "*By-Paths of Bible Knowledge*."

W. M.-A.

The Books of Chronicles in relation to the Pentateuch and the Higher Criticism.

By LORD A. C. HERVEY, D.D., Bishop of Bath and Wells. London: Society for Promoting Christian Knowledge. New York: E. and J. B. Young & Co., 1893. Price, two shillings.

This little book consists of a series of five lectures delivered before "The Society for Promoting Higher Religious Education," at Wells, England, in the spring of 1892. The author declares it to be his purpose in the first two lectures to set forth "some of the chief grounds on which the 'Higher Criticism' rests its demands on all Christian people to give up their belief in the Pentateuch as in any true sense a faithful record of the work and words of Moses and a trustworthy historical record of God's dealings with the Israel-

ish people," and then after such a statement "to expose step by step the utter insufficiency of each of these alleged grounds to bear the conclusions which are built upon them." In pursuance of this object he considers five of the principal arguments in support of the analysis of the Hexateuch and to his own satisfaction, at least, completely refutes them.

The third lecture contains a general view and discussion of the historical books of the Old Testament, "their composition, their unity, their historical accuracy, the transparent honesty of their writers, and the evidences of the ages to their unimpeachable veracity."

In the fourth lecture Lord Hervey discusses the general questions of the Books of Chronicles, together with Ezra, which he connects with them, their date, authorship, occasion, sources, and so forth, in all of which points he takes the most conservative position. In the fifth lecture he considers some of the most prominent of the alleged discrepancies between Chronicles and Samuel and Kings, and for each he finds what is to himself a perfectly satisfactory explanation. In the latter part of this lecture we first find the justification of the title of the book. The plan of the author is to disprove in his earlier lectures the conclusions of the critics independently of the testimony of the Chronicles to the existence of the levitical legislation before the exile, and then to establish the historical character of the Books of Chronicles with a view to use them for the further verification of his conclusions in regard to the criticism of the Pentateuch.

The whole attitude of the book, as might be inferred from its authorship, is one of extreme conservatism, not to say bigotry. The author takes the most extreme critics only as his antagonists and assumes that if he disproves any of their theories he thereby demolishes the whole system of higher criticism, and establishes the opposite extreme position which he himself occupies. One would suppose from his representation that the sole purpose of the critics is to discredit the Scriptures and destroy the Christian religion. He seems to have no conception of any middle ground. His position is that of an advocate, set to defend the Bible against the attacks of its avowed enemies, rather than that of an impartial seeker after truth. While intended as a popular book, the work is not a safe guide for those who are not well-informed upon the questions at issue because of its misrepresentation of the methods and conclusions, and especially of the motives of the leading biblical scholars of the day.

C. E. C.

Current Literature.

BOOKS.

GENERAL.

Geschichte, die heilige, altes und neues Bundes in ihren Schriftworten. Nebst einem Vorworte für des evangel. Volkes Recht auf Wahrheit gegenüber dem Neuen Testament der Bibelgesellschaften. (2. Tl.) Dresden, Jaenicke, 1893, 8vo. M. 1. Inhalt: Geschichte Jesu Christi im Worte der vereinigten Berichte seiner Testamentszeugen. Mit des Apostels Johannes Brief von der Liebe Gottes; des Apostels Petrus Brief von der Hoffnung zur Seligkeit; des Apostels Paulus Brief von dem Glauben und der christlichen Freiheit (III., XVI, 191 and 41 pp.)

Handwörterbuch, biblisches, illustriert (Calwer Bibellexikon). Red. v. P. Zeller. 2. Aufl. Calw u. Stuttg. Vereinsbuchh., 1893 (992 pp., 3 maps and 537 illustr. R. 8vo). M. 8.

Kinzler, A. Die biblischen Altertümer. Hrsg. vom Calwer Verlagsverein. 7. Aufl. Calw und Stuttg., Vereinsbuchh. 1893 (XII., 564 pp.; 86 illustr., 12mo). M. 2.

Oliphant, Mrs. Jerusalem, the Holy City; its History and Hope. 2d edition (London, Macmillan, 1893; 580 pp., 8vo). 10s. 6d.

Pentecost, G. F. Bible Studies; I. The Pentateuch; II. The Life of Christ. (International S. S. Lessons for 1894; London, Hodder, 1893; pp. 412, 8vo). 4s. (See review in Expos. Times, Dec., p. 142).

Sammlung Theologischer und Sozialer Reden u. Abhandlungen. Unter Red. v. Weber-M.-Gladbach. V. serie, 1. u. 3. Hft. (Leipzig, Wallmann, 1893; R. 8vo). M. o. 70.

Contains: 1. Die Bibel u. die evangel. Kirche in ihrem Verhältniss zur sozialen Frage, u. Die christlich-sozialen Reformbestrebungen in England 2. Aufsätze von J. Werner (18 pp.)—3od.—3. Die heilige Taufe im Lichte des göttlichen Wortes u. der Gegenwart, von Diemann. Vortrag (pp. 33-69). 4od.

Volksbibel, deutsche. Die Bibel in abgekürzter u. verbesserter Fassung, nach Massgabe des geist., sittl. u. nationalen Bewusstseins unserer Zeit. Hrsg. f. das deutsche Volk. (Leipzig, Rust, 1893. IX, 258 pp., R. 8vo). M. 2.40.

Zöckler, O. Biblische u. kirchenhistorische Studien. 3-5 Hft. München, Beck, 1893, R. 8vo. M. 6.40.

Contains: 3. Das Lehrstück v. den 7 Hauptsünden. Beitrag zur Dogmen- u. zur Sittengeschichte, insbesondere der vorreformat. Zeit. Nebst einer Textbeilage; Der Kampf der Laster u. der Tugenden nach Matthias Farinator u. seinen mhd. Excerptoren (118 pp). M. 2.40.—4. Evagrius Pontikus. Seine Stellung in der altchristl. Literatur u. Dogmengeschichte. Nebst e. Anh. v. F. Baethgen: Evagrius' grössere Schrift von den Lastergedanken, aus dem zu Berlin bruchstückweise erhaltenen syr. Texte übers. (125 pp). M. 2.—5. Eden; Ophir; Ephraim. 3 unlösbare u. doch fruchtbare Probleme bibl. Forschung. (x. 114 pp). M. 2.

OLD TESTAMENT.

André, Tony. L'esclavage chez les anciens Hébreux. Étude d'archéologie biblique (Genève, Georg & Cie, 1893; 197 pp., 8vo). Fr. 3.

Bleek, F. Einleitung in d. heil. Schrift. I. Tl. Einleitung in das Alte Testament,

- Hrsg v. *J. Bleek* u. *A. Kamphausen*. 6 Aufl. besorgt von *J. Wellhausen*. (Berl., G. Reimer, 1893; viii. 155 pp., R. 8vo). M. 10.50; bound M. 13.
- Bloch, M.* Der Vertrag nach mosaisch-talmudischem Rechte. Budapest, 1893. (Leipzig, Fock; x. 108 pp., R. 8vo). M. 3.
- Buhl, F.* Geschichte der Edomiter. (Progr. Leipz., Edelmann, 1893; 86 pp., R. 8vo). M. 1.80.
- Feilchenfeld, W.* Das Hohe Lied, inhaltlich und sprachlich erläutert. Breslau, Köbner). M. 3.
- Goitein, E.* Das Vergeltungsprincip im biblischen u. talmudischen Strafrecht. Eine Studie. (Frankfurt a M., Kauffmann, 1893; 89 pp., 8vo). M. 2.
- Psalmen, die, übers. v. *E. Kautsch*. 1—4. Aufl. (Freiburg, i. B., J. C. B. Mohr, 1893. IV. 213 pp., 8vo). M. 1; bound M. 1.50.
- König, E.* Alttestamentliche Kritik u. Christenglaube. Ein Wort zum Frieden. (Bonn, E. Weber, 1893; 89 pp., 8vo). M. 2. Reprint of two articles in Neue Jahrbücher f. deutsche Theologie, 1893; Nos. 3 and 4.
- Schwarz, A.* Die Erleichterungen der Schammaiten und die Erschwerungen

der Hilleliten. (Karlsruhe, Bielefeld). M. 5.60.

NEW TESTAMENT.

- McClymont, J. A.* The New Testament and its writers, being an introduction to the books of the New Testament. (London, Black, 1893; 276 pp., 8vo). 3s. 6d. (See review in Expos. Times, Dec., p. 137).
- Göbel, S. N. T.* Schriften. Griechisch mit kurzer Erklärung. VI. und VII. Heft. (Gotha, F. A. Perthes, 1893; each 74 pp., 8vo); à M. 1. 60; in one vol. M. 3.
Contains: VI. Die Brief des Petrus; VII., Die Briefe des Johannes.
- Klöpper, A.* Der Brief des Apostels Paulus an die Philipper erläutert. (Gotha, F. A. Perthes, 1893; viii. 256; 8vo). M. 4.50.
- Sanday, W.* Inspiration. Eight lectures on the early history and origin of the doctrine of Biblical Inspiration; being the Bampton lectures for 1893). London, Longmans & Co., 1893; 8vo). 16s.
- Seeberg, R.* Der Apologet Aristides. Der Text seiner uns erhaltenen Schriften, nebst einleit. Untersuchungen über dieselben. (Leipzig, Deichert Nachf. 1893; v. und 68 pp., 8vo). M. 2.

ARTICLES.

GENERAL.

- Berkley, W.* Benjamin Jowett. (Expos. Times, Dec. 104-6.)
- Charles, R. H.* A new translation of The Book of Jubilees; i. cc. 1-14. (Jewish Quart. Rev., vi. pp. 184-217).
- Cooke, J. H.* Beni Hasan. (Expos. Times, Dec., p. 117-19).
- Great Day of Atonement. (Expos Times, Nov. 1893, 76-8).
- Finlayson, Rev. Arthur.* The Crucible of Criticism, III. (Relig. Rev. of Rev. for October).
- Harris, E.* and *Rev. L. M. Simmons:*

Jewish Religious Education (Jewish Quart. Rev., vi. 74-82).

Hirschfeld, H. Jewish Arabic Liturgies (Jewish Quart. Rev., vi. 119-135).

Keswick at Home. An Exposition of Recent Teaching on Holiness. (Expos. Times, Dec., 108-111).

Tyler, Thomas. The Methods of Higher Criticism (London Academy, Nov. 25, p. 465).

OLD TESTAMENT.

Beer. Zu Hosea XII. (Zeitschr. f. Alttest. Wiss. xiii. 281-93).

Bevan, A. A. The sign given to King

- Ahaz, Isaiah 7:10-17 (Jewish Quart. Rev., vi. 220-22).
- Büchler, A. The Reading of the Law and the Prophets in a triennial circle, ii. (Jewish Quart. Rev., vi. 1-74).
- Ffrench, G. E. Isaiah 40: 1-3 (Expos. Times, Dec., p. 116-17).
- Gaster, M. Hebrew Visions of Hell and Paradise. (Journal of Royal Asiatic Soc., July, '93, 571-611).
- Gerber and J. K. Zenner. Zu Gen. 6: 3 (Zeitschr. f. Kath. Theol., 1893, pp. 733-35).
- Gregory, Alex. Ravens and Arabians (Expos. Times, Dec., p. 130).
- Gunkel, Nahum I (Zeitschr. f. Alttest. Wiss. xiii. 223-44).
- Hervey, Arthur C. The Sojourn of the Israelites in Egypt. (Expositor, Dec. 1893, 446-55).
- Kühl. Stellung und Bedeutung des alttestam. Gesetzes im Zusammenhang der paulinischen Lehre' (Theol. Stud. u. Kritiken, 1894, i. 120-46).
- Rothstein, J. W. Über Habakkuk, kap. 1 & 2. (Theol. Stud. u. Kritiken, 1893, i. 51-85).
- Schechter, H. Notes on Hebrew MSS in the University Library at Cambridge, vi. (Jewish Quart. Rev., vi. 136-45).
- Schick, C. Jerusalem nach Psalm 122:3 (Zeitschr. d. deutschen Palaestina Vereins, xvi. Heft 3, 206-208.)
- Sejourné, Fr. P. M. Thimnath-Serach et Thimnath-Heres ou le lieu de la sépulture de Josué (chap. 24). Revue biblique, 1893; pp. 608-26).
- Semeria, J. La cosmogonie mosaïque (*ibid.* pp. 483-501).
- Stade, B. Psalm 47: 10 (Zeitschr. f. alttest. Wiss. xiii., 322-24).
- Taylor, J. Kautzsch's new edition of the psalter, II. (Expos. Times, Dec., p. 130-1).
- Valeton. Das Wort *berith* bei den Propheten und in den Ketubim.—Resultat. (Zeitschr. f. alttest. Wiss. xiii. 245-79).
- Whitehouse, Owen C., Belshazzar (Expos. Times, Nov., p. 69).
- Wildeboer, G. Nog eens: de eerste vier verzen van Psalm 16. (Theol. Tijdschrift, Nov., 1893, 620-13).

NEW TESTAMENT.

- Barnes, W. E. The newly found gospel in its relation to the four. (Expos. Times, Nov., 61-4).
- Bernard, J. H. The Gospel of St. Peter. (Expos. Times, Dec., p. 130).
- Birks, M. J. The 'Oft' or 'Fist' of Mark 7:3. (Expos. Times, Dec., p. 130).
- Brown, D. The Westcott and Hort Text of the Greek Testament tested by its results. (The Thinker, Nov., 1893).
- Bruce, A. B. St. Paul's Conception of Christianity. 12. The moral energy of Faith. (Expositor, Dec., 432-46).
- Candlish, James S. The relation of Christ's Resurrection to our Justification. (Expositor, Dec. 465-70).
- Chadwick, G. A. Some minor miracles. (Expositor, Dec. 456-65).
- Charlesworth, W. The Spirit of Holiness, Romans i. 4. (Expos. Times, Dec., 115).
- Chase, T. H. The Galatia of the Acts; a criticism of Professor Ramsay's Theory. (Expositor, Dec. 401-19).
- Driver, S. R. Professor Marshall's Aramaic Gospel. (Expositor, Dec. 419-31).
- Ffrench, G. E. Acts 12:25. (Expos. Times, Nov., 68).
- Great Text Commentary. I. John 1:7. (Expos. Times, Nov., 79-84.) I. John 1:9 (*ibid.* Dec., p. 132-35).
- Holthausen. Ein neues Herrenwort [citiert 1. in den Old English Homilies of the xii. and xiii. centuries, edited by R. Morris, 1st series, pt. ii., 1868; 2. in den Old English Homilies of the xii. century, edited by R. Morris, 2d series, 1873; 3. in the Play of the Sacrament, edited by W. Stokes, Berlin, 1862]. (Theol. Stud. u. Kritiken, 1894, pp. 149-50).

- Huddle, A. and W. M. Lewis.* The Authorship of the Epistle to the Hebrews. (The Thinker, Nov., 1893.)
- Huddle, A.* Romans 1:4 (Expos. Times, Dec. p. 116).
- Johnston, Geo.* 2 Cor. 13:8. (Expos. Times, Nov. 67-8).
- Lawrence, D. H.* Through Christ to God. (Expos. Times, Nov., 67-8).
- MacPherson R.* The Hour of the Crucifixion. (Expos. Times, Nov., 67).
- Margoliouth, J. G.* Christ in Islâm: Sayings attributed to Christ by Mohammedan writers, 1 and 2. (Expos. Times, Nov. 59f., and Dec. p. 104-7).
- Mead, Mrs. C. T.* The Pauline Epistles classified. (Methodist Review, Nov.-Dec., 1893).
- Moulton, Jas. H.* "Nympha," Col. 4:15. (Expos. Times, Nov., p. 66-7; also see London Athenæum).
- Prebendarius.* Romans 4:15. (Expos. Times, Dec., p. 117).
- Rothe, Richard, D. D.* Exposition of the First Epistle of St. John, chapter 3: 19-24; 4:1-6. (Expos. Times, Nov., 72-6; Dec., 122-26).
- Rovers, M. A. N.* Een Nieuwe Posing lot op lossing van het synoptisch Probleem. (Theol. Tijdschrift, Nov. 1893, 593-609), with reference to Badham's Formation of the Gospels, 2d edition.
- Slater, W. T.* 1 Tim. 3:15. (Expos. Times, Nov. 64-6).
- Watson, Robert A.* "They cried the more." (Expositor, Dec. 1893, 471-2).
- Wendt, H. H.* The Kingdom of God in the Teaching of Jesus. (Expos. Times, Nov., p. 69-72; Dec., p. 111-115).
- Wiesen.* Das Gleichnis von den beiden Söhnen, Luke 15:11-12. (Der Beweis der Glaubens, 1893, Oct., 371-86).
- Wright, A.* The Gospels and Modern Criticism, iii. (Expos. Times, Dec., p. 126-29).

REVIEWS.

GENERAL.

- C. Geikie's* The Bible by modern light. (Expos. Times, Nov., 84).
- Horton, R. F.* Verbum Dei. (Dial, Dec. 1, 1893).
- Lightfoot's* Biblical Essays. (Expos. Times, Dec., p. 135-6).
- Siebeck, H.* Lehrbuch der Religionsphilosophie. (Theol. Literaturblatt, xiv. No. 44, cols. 513-5).
- Sunderland, J. T.* The Bible, its origin, growth and character. (Dial, Dec. 1, 1893).

OLD TESTAMENT.

- Baentsch, B.* 1. Das Bundesbuch, Exod. 20:22-23:33. 2. Das Heiligtumsge-
setz, Lev. 17-26. (C. B. Gray in Jew.
Quart. Rev., vi. 179-82).
- Gwilliam, G. H.* Anecdota Oxoniensia,
fragments of the Palestinian Version.
(F. H. Woods, Expos. Times, Nov.
93-5).
- Kamphausen, A.* Das Buch Daniel und
die neuere Geschichtsforschung. (F. G.
in Revue critique, 1893, 13).
- Kaulen, F.* Einleitung in d. hl. Schrift.
alten u. neuen Testaments. (C. Wey-
mann, Wochenschrift f. klass. Philol.,
1893, No. 39; C. W. in Historisches
Jahrbuch, xiv. 3, 1893).
- Kittel, R.* Geschichte der Hebräer, ii. (W.
R. Smith, The English Historical Re-
view, 1893, April; H. Oort, Theol.
Tijdschrift, 1893, No. 4; E. König,
Theol. Literaturblatt, 1893, No. 25).
- Köhler, Aug.* Lehrbuch der biblischen
Geschichte des Alten Testaments, ii.
Hälfte, 2. Teil. (Kamphausen, Theol.
Litzg, 1893, No. 24).
- Orelli.* The Twelve Minor Prophets. (Re-
view in Expos. Times, Dec., p. 136).
- Robertson, J.* The Old Testament and its
Contents. (Expos. Times, Dec., p.
139).
- Schumann, G.* Die Wellhausen'sche

Pentateuchtheorie in ihren Grundzügen dargestellt und auf ihre Haltbarkeit geprüft. (*L. Horst*, Theol. Litztg, 1893, No. 24).

Smend, R. Lehrbuch der alttestamentlichen Religionsgeschichte. (*C. G. Montefiore*, Jewish Quart. Rev., vi. 166-79; *H. Oort*, Theol. Tijdschrift, Nov. 1893, 634-43).

Westphahl, Alex. Les sources du pentateuque, 2 vols. (*L. Horst*, Theol. Litztg, 1893, No. 24).

NEW TESTAMENT.

Huck, A. Synopse der drei ersten Evangelien. (*W. C. van Manen*, Theol. Tijdschr. 1893, No. 2; *Wohlenberg*, Theol. Litt.-Bericht, 1893, No. 4; *H. Holtzmann*, Deutsche Litztg, 1893, No. 21; *C. H. van Rhijn*, Theol. Studien, 1893, 3 and 4; *Joh. Weiss*, Theol. Litztg, No. 23, cols. 564-5).

Hyde, J. Alexander. Ecce Orator; Christ the Orator, or "Never man spake like this man." (*Arena*, Dec. 1893).

Macgregor, James. The Revelation and the Record. (*Expos. Times*, Nov., p. 84).

Meyer, H. A. W. Kritisch—exegetischer Kommentar, etc.; I, 2. Die Evangelien des Markus und des Lukas. 8te Aufl. neu bearbeitet von *D. Bernh. Weiss* und *Lic. Joh. Weiss*. (*Nösgen*, Theol. Ltrblt, xiv. No. 44, cols. 521-24).

Otts, J. M. P. The Fifth Gospel (rev. in *Expos. Times*, Nov., pp. 88; Dec., pp. 99 fol).

Salmond, S. D. F. The Parables of our Lord (rev. in *Expos. Times*, Nov., 86).

Scott's The Visions of the Apocalypse. (*Expos. Times*, Dec., p. 99-102 and p. 136).

Watts, J. C. Did Euodia and Syntyche quarrel? (rev. in *Expos. Times*, Dec. 102-4).

BOOKS RECEIVED.

The Soteriology of the New Testament. By William Porcher Du Bose, M.A., S.T.D., Professor of Exegesis in the University of the South. (New York: Macmillan and Co., 1892. Pp. 391).

Evolution in Religion. By W. W. McLane, Ph.D., D.D. (Boston and Chicago: Congregational S. S. and Pub. Soc. Pp. 266. Price \$1.00).

The Witness to Immortality in Literature, Philosophy, and Life. By George A. Gordon, Minister of the Old South Church, Boston. (Boston and New York: Houghton, Mifflin and Co., 1893. Pp. ix, 310. Price \$1.50).

Foreign Missions after Half a Century. By Rev. James S. Dennis, D.D., (New York and Chicago: F. H. Revell & Co. Pp. 368. Price \$1.50).

Genetic Philosophy. By David Jayne Hill. (New York: Macmillan and Co., 1893. Pp. xiii, 382).

Unsettled Questions Touching the Foundations of Christianity. By J. M. P. Otts, D.D., LL.D. (New York and Chicago: F. H. Revell & Co. Pp. 169).

Synchronism of the Passion Days (with charts). By David Duke, M.R.C.S. (Easton Magna, Leicestershire, 1893. Pp. 28).

The Nicene and Post-Nicene Fathers. Eusebius. (New York: The Christian Literature Co., 1890. Pp. 632).

The Religious Forces of the United States. By H. K. Carroll, LL.D. (New York: The Christian Literature Co., 1893. Pp. lxi. 449. Price \$2.50).

THE BIBLICAL WORLD

CONTINUING

The Old and New Testament Student

VOLUME III.

FEBRUARY, 1894

NUMBER 2

A WELL-KNOWN religious teacher has said in public, on more than one occasion, that perhaps too much emphasis has been laid upon Bible study. In these days, as he expressed it, one does not need to read and study the Bible in order to become familiar with Bible truth, for the literature of the day is permeated with the same great truths which are presented in the Bible. One is really coming into contact with the Bible when he reads the better class of novels. Our entire civilization is throughout influenced by biblical teaching, and, whether we will or not, one is thus brought into contact with the Bible. Consequently, as this same teacher would have us believe, if one does not take pleasure in reading the Bible itself, he must not feel that he is therefore falling short of performing his duty. This lack of interest in the Bible is no indication that he is, any the less, a good Christian. If he prefers, let him read the ordinary literature of the day, since, in so doing, he is after all, perhaps, just as satisfactorily performing his duty in this respect.

SUCH a representation, it must be confessed, seems to the writer to be erroneous and misleading. If, now, a tenth part of that which many of us believe concerning the origin and character of the biblical records is true, there attaches to these records a value incomparably greater than any which may be ascribed to the ordinary literature. Even if our ideas concerning the divine

origin of these books should not be accepted, how can any one fail to recognize the tremendous influence exerted by these documents upon the history of the world and upon its thinking through many centuries. If no other reason existed for a careful examination of this old literature, it would be enough that it is a literature which stands to-day in all its glory and with all its strength, while other literatures have come and gone with the generations. The very fact that the books which one picks up on every side contain the same truths, is an additional reason why every intelligent man, especially if he be a Christian, should come into the closest touch with the books which have furnished the sources of all this later literature, and which are its fountain-head. Indeed, one cannot understand this literature as a whole, or the thousands of allusions which it contains to biblical literature without knowing the biblical literature itself. From every point of view, therefore, it is incumbent upon the man who wishes to know anything, or who at all events wishes to be intelligent, in respect to the religion which he professes and which is the nominal religion of the country in which he lives,—to know, whatever else he may or may not know, the Bible.

THE difficulty, after all, lies chiefly in the fact that most of us exhaust our energies in discussing the desirability of Bible study, and in what may be called the theoretical part, without taking up the practical side of the question. We theorize, but we fail to practice. It is easy, of course, to tell others what they ought to do; it is more difficult to do this for ourselves, or to join with others in doing it. If a fair proportion of the time occupied by teachers and taught in an effort to show or to learn how to study the Bible, were employed in actual study, the results would be immeasurably greater. Perhaps we should divide ourselves into two classes, it being the work of one class to theorize and of the other to practice. But a moment's thought will show that theory without practice is not only a futile work for those who do the theorizing, but as well for those in whose behalf it is undertaken. The solution of this problem, like that of all problems, is found in placing the two things, practice and

theory, in their right order. This new phrase, "practice and theory," is, to be sure, far less euphonious than the old one, "theory and practice," but it is a phrase of scientific value. It is no more absurd to formulate a theory in order to explain facts unknown to pupil or teacher, than to put in theoretical form that which an untrained pupil will be expected to practice in the work which he undertakes. The country is filled with what is called normal work,—a work which, as generally conducted, may be prosecuted through all time without securing practical results of any considerable value. Why? Because the main characteristic of such work is the emphasis placed upon theory. It leads its adherents to learn about the Bible rather than to learn the Bible. It will at once be conceded that rather than learn nothing, to learn about the Bible is desirable. But to substitute this knowledge for direct knowledge of the Bible, and to permit those who engage in the work thus to deceive themselves, is a great mistake. Let us teach those whose study we guide to engage in the practical work of securing a real and, so far as it goes, a thorough, knowledge of the facts presented in the Bible and the truths connected with these facts. If this be done, we may be confident that the mysterious influence which has made this sacred collection a power in the world's history wherever it has been known, will continue to exert itself in the minds and hearts of those who are thus brought into vital connection with it. Why are so few of us deeply interested in this great record? Because we have satisfied ourselves with playing about upon the surface of it; because we have never made it our real business to know it. How, now, can we most easily persuade the rank and file of the Christian churches to undertake this thing as a business? Certainly by insisting that it is the duty of every Christian to know at least something for himself of that which furnishes him the foundation of his faith, and which he has accepted before the world as an authoritative guide in matters of practical life. May any class of men and women be excused from this obligation? No. The man who asks to be excused ought to see that he is virtually asking to remain in ignorance of that which is most vital. He

is like a traveler who decides to go to a far distant city, and proposes to make the journey without receiving from any one directions concerning the route over which he is to travel, being satisfied to note here and there a stray notice of the journey, without consulting for himself the official guide.

THE duty of practical study and of actual acquisition rests, without doubt, first of all upon the minister. If he does not proclaim the contents of these books, he surely has no other message to present. As has frequently been suggested in these pages, the most important function of the minister is that of teaching. If he would put forth every effort to implant in the minds of his people the Bible in all its variety and in its entirety, he might easily enough be willing to allow the Holy Spirit which, as we believe, always accompanies this sacred material, to finish the work which he thus begins. If, instead of a few words from the sacred record, and a long address or dissertation more or less remotely connected with these words, he were to give to his hearers a section of the Bible, with such setting and with such application as would bring it into close adjustment with the situation, he would relieve himself of a fearful responsibility which otherwise he assumes, and would in all probability perform more acceptably the work which his Master has given him to do. The position taken by too many ministers is similar to that often noticed in some great mercantile establishment in which millions of capital are invested, and thousands of men employed. In such an establishment, presided over by men whose names are known throughout the world, directed by their skill and wisdom, one often hears an employee, perhaps that one who draws the lowest salary, speak of what the company can do or will do, substituting for the company not even the modest "we," which itself, though a modest term, is sufficiently individualistic, but instead the bald and bold expression—"I." Does the minister of to-day realize the need of a scientific knowledge of the material for the promulgation of which he has devoted his life? Surely he ought not to satisfy himself with a merely cursory examination of these records. Nothing short

of a mastery of their contents and a familiarity with the thought of modern research and investigation in reference to them should be regarded as sufficient. It is for him to set an example to be followed by those for whose guidance he is responsible. The laity can never be persuaded to take hold of the matter in sincere earnestness until the clergy, by the work which they themselves have done, shall hold up an ideal towards which all may reach out.

THOSE who assume the responsibility of teaching the Bible in Sunday Schools and elsewhere, owe it to themselves and the cause for which they are working, to make a preparation in some measure at least commensurate with the work they propose to do. It is a sin, a grievous sin, against God and against man, for any one to undertake to expound the Word of God without having first secured the best possible preparation for that work. To do this implies, on the part of the one who does it, either the conception that the Word of God is so powerful that without the aid of man its truth will reach the ears of those for whom it is intended, or that the whole matter is of little consequence, and deserving therefore of little attention. Both of these conceptions are erroneous. It would be better to have fewer teachers if the few could be better teachers. Thirty or forty pupils will make better progress under a single good teacher than can be made by the same number in the hands of three or four poor teachers. Indeed the danger of our present system is not that the pupils will make no progress, but that they will be injured mentally and spiritually because of the particular instruction which they receive. If, then, those who have undertaken the responsible work of teaching would devote themselves more assiduously to gaining a knowledge of the Bible itself, and be satisfied to give up a considerable portion of the other reading which they are accustomed to do, the obligation resting upon them would be more satisfactorily met.

BUT now, the laity are not altogether free from responsibility in this matter. Indeed, it may be said that here the most

important questions arise. How can the business man, or the woman with household cares upon her, find time in the midst of other duties to do even the minimum of work which might be regarded as sufficient? No dogmatic answer may be given to this question, but suggestions may be made which possibly are worthy of consideration:

1. The time given to such work, even though small, should be employed, as indicated above, to the best advantage. This means that it will be occupied in work of a character which will bring results. The shorter the time at one's disposal, the greater the necessity that it shall be used properly.

2. If in legitimate ways enthusiasm can be aroused, and a genuine interest in the work secured, the work accomplished in any given period will be far greater. Results depend very largely, not upon the amount of time devoted to a given thing, but to the spirit with which the work is undertaken. Indifference is a deadly thing. Enthusiasm fires the heart and quickens the mind.

3. If, now, real interest exists, one will find it possible to devote to this thing many a minute, many a half hour which would have been employed otherwise, or which would have been altogether lost. It is amazing how much time one may secure for that in which he is really interested. Sacrifice may often be necessary, but of what consequence is that, if in the end good comes. Concentration of mind and effort is the one thing needful. Distraction is the order of the day. Too many things are undertaken, and consequently there is a flagging of interest. This naturally carries with it failure.

It is a mistake, we maintain, to suppose that there is any book or set of books, the study of which may be substituted for that of the Bible. The obligation is a universal one to know this book of books as we know no other book.

ROME IN PAUL'S DAY.

By PROFESSOR HENRY F. BURTON,
University of Rochester.

The limited interest of the apostle in the external features of the city.—The city architecturally: great changes in the century ending with Nero; much now most famous belongs to the later period; yet Rome already is the foremost city of the world in wealth and outward splendor.—The population of the city: variously estimated in numbers; heterogeneous in character.—The complex life of the city: politics a matter of the court only; personal life in different ranks of society; free citizens, rich and poor; tradesmen; freedmen and slaves; family life; foreign commerce; amusements; intellectual life, temporarily and partially repressed under Nero; philosophy and religion.—The incoming of Christianity.

It was in the spring or early summer of the year 62 A. D., that the apostle Paul, after his eventful voyage, landed at Puteoli, and, in charge of a centurion of the imperial guard, proceeded to Rome. Neither the apostle nor the historian of his travels have left us any hint of the impression which the city and its life made upon his mind. To a cultivated man, familiar from his youth with the older civilization of the eastern Mediterranean, acquainted certainly with Athens and probably with Alexandria, Rome and Roman society in the reign of Nero cannot have been uninteresting. Yet it is likely that Paul, absorbed as he was in the single aim of spreading the new faith, concerned himself little with what was unconnected with his life work. At Athens the noble temple architecture and the exquisite beauty of the statues of the gods seem only to have moved him to grief that the city was wholly given to idolatry, and the acute and refined Greek intellect impressed upon him that the wisdom of this world is foolishness with God. It is to be remembered, too, that his status at Rome,—that of an appellant before the imperial court,—though by no means involving confinement within prison walls, nevertheless limited his opportunities of acquaintance with the splendor and activity of the life that surrounded him. But however isolated

from the life of Rome Paul himself may have been, it is of interest to us, as we read his letters and study his life, to undertake to picture it to ourselves, both on its material and its moral side.

The century that began with the dictatorship of Julius Cæsar and ended with the reign of Nero marks an epoch in the topographical and architectural history of the city of Rome. Cæsar, the real originator of the empire, and Augustus, who "found Rome a city of brick and left it a city of marble," and their immediate successors, completely reconstructed the old city of the republic. During this period the Roman Forum was transformed from a market place, surrounded by shops and a few ancient temples and public buildings, into the brilliant central area of the imperial city, glittering with marble façades and gilded bronze statuary. Additional Fora—open squares surrounded by colonnades—were constructed on a still more magnificent scale in the vicinity of the Roman Forum. Scores of ancient temples were rebuilt and scores of new ones dedicated in every part of Rome. On the level ground in the Campus Martius and vicinity were erected theatres and race-courses and promenades and public baths. The Palatine hill became the official residence of the emperors, and contained the private palaces of the imperial family. The eastern hills and the bluffs above the Tiber were covered with the villas of the nobility, while the low-land along the river and between the hills was thickly built up with the tall tenements that housed the lower classes. Meanwhile Rome had outgrown its ancient walls, which were falling into decay, and a belt of suburban residences already encircled the city on all sides.

But the splendor of Rome had but begun in the time of Nero. The Colosseum, the very type to modern eyes of ancient Roman greatness, and the Forum of Trajan, considered one of the chief wonders of Rome in the later empire, did not yet exist. The triumphal arches of Titus and Severus and Constantine and the columns of Trajan and Aurelius were not yet erected. The great structures of brick and concrete overlaid with marble, whose massive ruins everywhere attract notice in Rome,—the basilica of Constantine, Hadrian's temple of Venus and Rome, the palaces of Domitian, Hadrian and Severus on the Palatine, the baths of

Titus, Caracalla and Diocletian, the mausoleum of Hadrian,—all these belong, as the names of their imperial builders remind us, to the centuries after Nero. In fact, with three or four exceptions, such as the Pantheon, the mausoleum of Augustus, the temples of Saturn and Castor in the Forum, not one of all the great buildings that Paul may have seen in Rome now survives except in insignificant and barely recognizable ruins.

However, Rome in Paul's day was already the foremost city of the world in wealth and outward splendor. Alexandria was perhaps her equal in commercial enterprise, and Athens doubtless excelled her in the perfection of her art as well as in beauty of situation. But Rome had for two centuries been gathering to herself the treasures of the Greek world,—not only its gold and silver and its paintings and sculpture, but its trained architects and artists as well. The importation of works of art and art workers no doubt stimulated the growth of native talent, and in architecture at least the Romans developed an originality of the most valuable sort,—the power to combine anew and adapt to their own purposes already existing types. Rome in the first century was no doubt a *parvenu* still, with more wealth than taste, fond of extravagant display, yet shrewd enough to value the culture of others, and to utilize it in building a capital fitted to express her military and political supremacy.

Nothing is more difficult than to estimate with accuracy the population of an ancient city. The data for such a computation are vague or wholly lacking. Consequently the estimates made of the population of Rome made by careful scholars vary greatly—from half a million to three or four millions. The area that Rome is known to have covered might justify the largest estimate. We know, too, that the ordinary dwellings were great tenement houses as densely inhabited as those of modern cities. The streets were extremely narrow, at least in the center of the city, and so crowded that vehicles were not allowed within the walls. Recent investigations show that the suburbs also were well built up. On the other hand, it is to be considered that there was much space occupied by uninhabited buildings, like temples, basilicas, theaters, circuses and baths. Besides, there were great unoccupied

areas in the city, such as public parks and gardens, villas of the nobility with extensive grounds, and open squares for business or pleasure. An enumeration of the dwelling-houses in Rome has come down to us (it is uncertain to what period it refers), according to which there were 46,600 tenements or "blocks" and 1800 isolated residences; but this is of little value, as we have no knowledge of the average number of dwellers in each. Other facts throw light incidentally upon the problem. The Circus Maximus in Nero's time had seats for 250,000 spectators. More than 300,000 poor citizens received a daily allowance of grain from the public stores. This would certainly imply a large free population. It must be remembered also that the slaves in Rome were at least equal in number to all other classes of people combined. Gibbon's estimate of the total population was twelve hundred thousand. Bunsen and others have suggested two millions. Merivale is very conservative, preferring seven hundred thousand. Upon the whole, one million seems a safe estimate for Nero's time, though a century later the number may have reached one and a half or two millions.

The population of Rome in the first century A.D. had become thoroughly heterogeneous through the gradual absorption of elements from every part of the empire. The native Italians were now insignificant in numbers, and were no longer the controlling force in government or society. The court circle included many old families, but the power behind the throne was usually some favorite of foreign birth or descent. The great offices of state were often held by non-Italians, and the civil service was filled with freedmen, or the sons of freedmen, who had come to Rome as slaves. The great names in literature in this century were of provincial origin. Wealth, which was formerly monopolized by the nobility, was now shared by new-comers of every nationality. Trade was chiefly in the hands of non-citizens, and Rome swarmed with traveling merchants from every quarter. The poorer class of citizens regarded all productive labor as beneath them, and were content to live in greatest poverty on the pittance doled out to them by the government and the gratuities received from their rich patrons. Adding to these

several classes the host of foreign and home-born slaves, we complete the catalogue of the motley population of the capital.

The life of Rome under the early emperors was varied and complex. Politics and war were no longer, as in the last century of the republic, the chief interest of the people. With peace had come the revival of religious ceremonial, increased cultivation of literature, new commercial activity, and an enormous development of all forms of public amusement.

The political life of Rome was now the life of the court. The popular assemblies no longer met to vote upon laws or to hold elections. The senate nominally shared with the emperor both legislative and administrative power, but practically the will of the monarch, or rather of his advisers, was law, so long as he was supported by the army and the favor of the people. Public officials owed their positions to favoritism, and used them to advance their personal interests. Criticism of the emperor or of his agents was construed as treason, and hosts of informers enriched themselves or satisfied private hostilities by accusing innocent and guilty alike. All this created an atmosphere of distrust that stifled freedom of thought and speech and paralyzed all true public spirit. Yet the system of government, so well established during the long reign of Augustus, was reasonably efficient, even under Nero, and the administration of justice, notwithstanding individual cases of oppression, was in general systematic and equitable.

In their personal life the Romans of higher and lower rank differed infinitely. The rich in their costly dwellings lived in luxury and busy idleness on the wealth gained by inheritance or by extortion. The poorer citizens contented themselves with an attic room in some tenement, and their daily allowance of grain, and free admission to the games and the baths. The tradesmen and artisans,—generally foreign residents,—who occupied the place of the middle class in modern society, were enterprising and unscrupulous, and were looked upon with contempt by those above and below them. At the bottom of the social scale came the freedmen and slaves, who did most of the work of the Roman world. They served as teachers, physicians, actors, copyists and

clerks. At the banquets they acted as musicians and dancers. As laborers they tilled the soil and cultivated the olive and the vine. The trades were mostly in their hands, and domestic service was wholly performed by them. They were carpenters, shoemakers, potters, founders, bakers and cooks. Often superior to their masters in intelligence and education, indispensable to them, yet feared by them, they were treated at times as friends and equals, at times with brutal cruelty. The family life of the wealthy classes was often corrupt, yet here as elsewhere the statements of satirists and gossip historians must be received with caution. The life of an average Roman family probably differed little from that of a modern European household. Women were held in high esteem, and enjoyed greater freedom than in Greece or Asia. Marriage was usually a matter of convenience. The power of divorce was unrestrained by law, and was as frequently abused as in modern society. Children were taught to show great respect to their parents and elders. Their elementary education was usually received at home, often from the parents themselves. In families of good position boys were given advantages for higher education in literature, oratory and philosophy.

Rome was adapted by its situation both for inland trade and commerce by sea. Its business prosperity kept pace with its political growth, and at the period of which we are speaking it possessed a well developed commercial system, including gold and silver coinage, banking and exchange, joint stock companies, postal communication, and extensive, though not rapid, means of transportation. Then, as now, wine and olive oil were the chief articles of export from Italy. The import trade was large, including many of the necessities and all the luxuries of life. Silks, tapestries, jewelry, dyes, spices and perfumes were brought from the eastern Mediterranean, and from the orient by way of Alexandria. Large quantities of grain were imported from Egypt and the Black Sea, and marble and other building materials from Asia Minor, Greece and Africa. But the business life of Rome rested on a false economic basis. Its commercial prosperity was created not so much by productive industry or legitimate trade,

as by plunder and extortion. By far the larger part of the wealth that flowed into the capital came as tribute from conquered territory, or in the form of captive slaves whose labor enriched their Roman masters. These were sources from which money was obtained to buy the wheat that fed the Roman populace, the marble that went into Roman buildings, and the silks and jewelry of Roman matrons.

Nothing is more characteristic of the life of Rome under the Cæsars than the extraordinary interest felt by all classes in public amusements of every kind. Recreation of an unintellectual sort was especially popular. In the theatres the legitimate drama had been crowded off the stage by the farce and the pantomime. The chariot races in the circus were the great events of the day, and more than once an emperor enters the contest as a charioteer. Still more popular were the sports of the amphitheatre. Long before the Colosseum was built, the gladiatorial shows were the chief attraction of a Roman holiday. The public baths and the great public squares known as porticoes are to be classed among the means of recreation at Rome. The porticoes,—rectangular areas surrounded by colonnades, planted with trees and flowers, adorned with statuary,—were favorite places of resort. The Roman baths in Nero's time were far inferior in magnitude and beauty to those created by his successors, but already, in addition to their proper hygienic use, they were centres of social life, meeting-places for loungers of every rank, great popular club-houses of the most unexclusive type.

But Rome was also the centre of an intellectual life. In the century that preceded Nero, and again in that which followed him, the native vigor of the Roman mind, and its capacity to assimilate the best that came to it from without, were shown in the production of immortal works of imaginative and practical literature. But the repressive influence of tyranny checked for the moment free literary development. Contemporary history and biography became impossible. Since the senate and assemblies no longer deliberated, oratory was restricted to the courts. Noted philosophers were put to death and their works suppressed. Yet this intellectual stagnation was partial and temporary. Out

of the midst of the artificial life of Nero's court have come down to us profound and noble thoughts clothed in brilliant rhetoric. When the philosopher Seneca, a contemporary of Paul in Rome, discourses of the reign of law and the dominance of reason in the universe, and defends the wisdom and benevolence of the divine government of the world, and declares his faith in the immortality and divinity of the human soul, and insists upon unselfishness, benevolence and inward purity as the moral duty of man, he reaches a spiritual height and depth not exceeded by the best Roman thought of any age.

It was the political philosophy of life that most interested Roman thinkers. They cared less for the problems of cosmology and theology and psychology than for living questions of character and conduct. In their theory of morals they differed, as ethical philosophers have always done. The Epicureans were utilitarians and the Stoics intuitionists. But in their practical teachings they varied little among themselves, and did not differ greatly from modern moralists. Justice, truthfulness, purity, self-control, brotherly love were the cardinal virtues of every system. Yet this philosophical morality necessarily influenced only the more cultivated and nobler minds. To the multitude the philosophers and their doctrines were the object of ignorant ridicule. The standard of popular morality was low. The primitive vigor, sobriety and uprightness of the Roman character had been sadly corrupted by the enforced idleness which slavery brought with it, by the respectable pauperism created by the government gifts of grain, and by the sight of luxury and cruelty among the upper classes. Religion still exercised a certain restraining influence, but religion and morality were by no means so closely united in pagan as in Christian thought. The Roman religion was originally a form of nature worship, whose gods were personifications of physical forces, and whose rites were a simple expression of awe and gratitude and desire for divine favor. But at the Christian era it had become, on the doctrinal side, a mass of petty superstitions, and on the formal side, an endless round of trivial observances. The number of gods, great and small, was almost infinite. Every locality, every event, every act had its special divinity.

Ancestor worship was practiced in every household, and the spirit or "genius" of each individual was conceived as a divine being distinguishable in some vague way from himself. Worship of the emperors was an outgrowth of ancestor worship, for it was limited at first to deceased rulers, but was soon extended to the living, and became the chief expression and supreme test of political loyalty. Foreign religions were tolerated and even patronized, unless they were thought to be politically dangerous. Temples were erected to Egyptian deities, and were frequented by Roman worshippers. The Jewish sabbath was well known in Rome, and was observed by others than Hebrews. As the masses became more superstitious, thinking men grew more skeptical. With such men real faith in the gods of the mythology was probably very rare, though in the case of the more spiritually minded a belief in a divine being, more or less distinctly personal, had taken its place. Yet the agnostic attitude was the prevailing one, and downright atheism and materialism were not uncommon. While Seneca asserts the fatherhood of God in language worthy of an apostle, the naturalist Pliny declares that belief in immortality is proof of mental derangement.

Such, in brief, was the mode of life and thought in Roman society when the great apostle first set foot within the city. Into this society the seed of the new religion had been cast at an unknown date by an unknown hand. Within less than one generation it had sprung up and brought forth fruit. The Roman Christians in Paul's day were numerous enough to attract the notice of the emperor, and to become, only a year or two later, the victims of his cruelty. They were already distinguished in the popular mind from the Jews, with whom they had at first been confounded. Though for the most part foreigners and belonging exclusively to the lower classes, they were a recognized element of the population of the city, and by their virtuous lives and their protest against idol worship they had won the respect and the hatred of their neighbors. We know little of the life of the early church in Rome. Only the great features of its history are dimly seen,—social ostracism, Jewish hostility, treachery within, persecution without, and—above all and victorious over all—

heroic fidelity to truth. In all the life of Rome there was nothing grander than the moral courage shown by those humble men and women in turning their backs upon the Jewish or Greek or Roman orthodoxy in which they had been reared, and clinging with absolute faith to the simple axioms that form the basis of the religion of Christ—love to God and love to man.

THE ORIGIN OF MAN AND HIS FIRST STATE OF INNOCENCE. GENESIS II.

By WILLIAM R. HARPER,
The University of Chicago.

The significant expressions in the story.—Its structure and style.—Some of the more important teachings of the story.—The purpose in the mind of the writer of the second story.—The points of difference between the first and second stories of creation; in respect to language, in respect to style, in respect to material, in respect to theology.—The harmonizing of the two stories.—Efforts which have been made.—Reasons why these efforts have been insufficient.—The harmonizing of the letter impossible and undesirable.—A real harmonizing, that of the spirit, possible.—The essential features of other creation stories, the character of these stories as contrasted with that of the biblical stories.—An estimate of the Hebrew stories as based on literature, as historical records, as scientific records, as the medium for the conveyance of religious truths.

The second of the two stories of the creation of the world and man, introduced by the author of Genesis, is found in Gen. 2:4b-25.¹ The same order as before may be followed in the examination of this story. Adopting this order, some of the more significant expressions may first be considered. Among these are the following:

1. The second half of the fourth verse is to be connected with the fifth verse, and thus it will read: "In the day that Jehovah God made earth and heaven, no plant of the field was yet in the earth," etc.

2. It will be seen that the personal name of God, "Jehovah," a covenant name, which, according to Exodus 6:2, was revealed for the first time to Moses, is used by anticipation in this narrative. The combination of it with the word "God," found here and in the following chapter, shows the purpose of the writer or editor to convey the idea that the Creator of the world and the God of Israel were one and the same.

¹ For the literature the reader is referred to the preceding article of this series in THE BIBLICAL WORLD for January, 1894.

3. According to vs. 5, two reasons are assigned for the lack up to this time of any vegetation : (1) the absence of rain, and (2) the fact that there was no man yet to till the ground.

4. In vss. 5, 6 and 7 we see that these two difficulties are removed. A mist rises from the earth and waters the ground ; man is formed out of the dust of the ground. The representation in vs. 7 is extremely real, consisting of a figure formed of clay, into the nostrils of which breath is introduced.

5. The details of the garden of Eden in vss. 8-14, including rivers, may be taken up later in connection with a fuller treatment of the garden.

6. In reference to "the tree of life," "the tree of the knowledge of good and evil," it may be noted (substantially with Dods) that according to the representation of this narrative, man as originally created would have died if he had not eaten of the tree, but he had a possibility of not dying. The tree provided for this possibility to become an actuality. Everything depended upon his being with God. The tree was symbolical of immortality. Disobedience drove him from God, out of the Garden of Eden and away from the tree.² The prohibition of this tree was to cultivate moral growth, for a man grows morally *only when he is in the presence of a forbidden thing* and restrains himself. There being a prohibition, he knows that there is a distinction between good and evil. He may choose either. This tree made him conscious of good and evil. The prohibition was a constant education of the law. The tree was named not for its fruit, but for the prohibition. From the phrase "to dress it and to keep it" (vs. 15), we would infer that man had work to do before the fall.

7. When man has lived for some time alone, the fact is recognized that this is not as it should be, and it is proposed (vs. 18) to make an help "meet for him," that is, a help answering to him, one which would in all respects satisfy him.

8. The phrase "to see what he would call them" (vs. 19), means really "to see what estimate he, Adam, would place upon them." The name assigned, as always in the Old Testament,

² Handbook for Bible classes, Genesis, *in loc.*

indicates the character. When cattle, fowl, and beasts have been introduced to him and their names assigned, that is, when the estimate has been formed of them, it is discovered (vs. 20) that none of them furnishes the help which it was proposed to create for him.

9. The description in vss. 21 and 22 is very distinct. The man is put to sleep, and one of his ribs, or perhaps better, sides, is taken, out of which the woman is made, or more literally, built. The words of vs. 24 would seem to be those of a writer of the narrative rather than of Adam himself, and perhaps might better be rendered in the present tense. Looking about him and seeing that men entered into the marriage state, he finds in the origin of woman the explanation of this now established fact.

The structure of the second story of creation is in marked contrast with that of the first. 1. The beginning in this representation is a picture of the earth in its barrenness, and the occasion of this barrenness, no rain, no man (2:4b-5).

2. A mist ascends and man is formed. The whole situation is now changed (2:6-7).

3. Provision is made for the nourishment and education of the man by the preparation of the garden of Eden (2:8-14).

4. Man is placed in the garden. His moral education now begins (2:15-17). How long does the education continue? The picture cannot indicate.

5. "His being alone" is not good, as God himself after a while sees. A help suitable for him must be found (2:18).

6. The first effort is a tentative one. Beasts and fowl are formed and brought to him. He expresses his opinion of each by the name which he gives it, but he gives to none the name expressive of his satisfaction (2:19-20).

7. A new creature out of man himself is then formed and at once proves acceptable (2:22-23).

8. All this is seen to be an explanation of the custom of marriage, which in the writer's time has become universal (2:24-25).

9. The whole chapter is a series of pictures, not of words, of which the central figure is the first man.

In close connection with the structure of the passage we may, as before, note *the characteristics of style*:

1. Man is presented first and everything else is introduced in its relation to him. The style is therefore logical, not, as in the first story, chronological.

2. We find no systematic order, no constantly recurring phrase, no stereotyped formulæ. The writer passes gradually and imperceptibly from the description of one event to another. There is no classification of any kind. Everything is grouped around man. The style is therefore free and flowing, rather than rigid and statistical.

3. The opening words depict a scene for the imagination. Instead of a carefully tabulated enumeration of the different orders of created beings, the simpler first, the more complex afterwards, we have a picture of which the central figure is the first man; the background formed by a few hasty but masterly touches. Not in the beginning, but before there was any plant of the field or any herb or any rain or any man, was the time when Jehovah made earth and heaven. The scene was a barren waste because Jehovah had not caused it to rain. There was no vegetation because there was as yet no man to till the ground. But a mist arises and moistens the ground. Clay is taken and moulded into the form of man. Breath is blown into his nostrils. A garden is planted. Trees made to grow in it; rivers made to flow in it, while the man tills it. This is poetry in the strictest sense. The style is picturesque in the extreme.

4. The anthropomorphic representations are many and very gross. The divine Being is represented as walking at that particular time of the day which was most cool. He breathes the divine breath into the clay figure. He cuts from the man a side or rib which is constructed into a woman. He plants the trees in the garden, and himself introduces to man, one by one, the animals which have been created.

5. It is no longer the race of man as a whole, the species of a given kind, nor the earth and heaven which is created, but a certain particular first man, a first woman, a certain particular

garden and certain rivers. In contrast with the first story the style is individual rather than generic.

Some of the more obvious *teachings of this story* are the following:

1. The Creator of the universe and the God of Israel are one and the same.

2. Man's bodily form contains no element which is not the common property of animal life, but there was breathed into his nostrils a breath of higher and spiritual life, and by a special act man became closer kin to God.

3. Man, as originally created, had in him the possibility of not dying. Obedience was the test by which it should be determined whether this possibility should prove an actuality.

4. Residence in the garden which contained the tree of life would secure immortality. Banishment from that garden, and from the nearness to God which it involved, meant death.

5. Man, even in Eden, was to work. The work consisted in dressing the trees and keeping the garden.

6. Possession of the tree of knowledge of good and evil, as well as of the others, would have signified "that man's moral development is an external gift which he can receive without inward trial."

7. Prohibition of this tree shows that "it is in the presence of that which is forbidden, and by self-command and obedience to law" that man is to obtain his moral education.

8. The nature of the help suitable for the man was determined not absolutely by a word or act of God, but gradually and by an exhaustive process, namely, by allowing it to be seen that no creature yet created was fit to occupy such a position.

9. Man without woman was not a whole. Woman's creation was a second and distinct act, consequently "complete humanity is found in neither."

10. Woman formed from man is and always must be dependent on him.

11. Woman taken from man's side is "neither servant, nor idol, but partner."

12. The marriage relation, as it appears the world over, has grown out of the original constitution of man and woman.

13. The first man and woman lived together in a state of childlike innocence, "having no sense of evil and therefore no sense of shame."

14. "Adam is represented not only as naked and subsequently clothed with leaves, but as unable to resist the most trivial temptation, and as entertaining very gross and anthropomorphic conceptions of the Deity. In all these characteristics, Adam was a typical savage" (?).

15. "An Aristotle was but rubbish of an Adam, and Athens but the rudiments of Paradise" (?).

It is proper here to consider *the purpose of the story*. The writer is endeavoring to present in vivid form some great religious truth. A story of creation, resembling, as will be seen later, in many respects those of other nations around about, is selected, and the material is arranged in such a form as to accomplish the writer's purpose. What was this purpose? If we recall the story of the garden, beautifully ordered to supply man's needs; the tree of life, suggesting the test to which man is to be subjected; the tree of knowledge, the means provided for man's education; the command, "of the tree of knowledge thou shalt not eat"; the details of the creation of the woman; the satisfaction exhibited by the man and the state of innocence in which they lived, it is soon apparent that the single purpose of the account is to furnish a preparation for the story of the Fall in the following chapter; and when we take up the story of Paradise and the later material furnished by this same writer, we soon discover how everywhere and at all times his mind rests upon that greatest problem of all life, *the existence in the world of evil*.

It does not require a close comparison of this chapter with the preceding to *discover many points of difference*.² These differences appear—

1. *In respect to the language* of the two accounts: for the second writer uses the word "Jehovah" or "Jehovah God"

² For the fuller treatment of this subject, of which this is an abridgement, the reader is referred to *Hebraica*, Vol. V.

instead of "God," the synonym "form" instead of "create," the phrase "beasts of the field" instead of "beasts of the earth," the phrase "man and his wife" instead of "male and female." We find also in this narrative the phrase "breath of life" where the writer of the former narrative later uses "spirit of life"; the phrase "the man" where the other writer later uses "Adam." Much more might be said in reference to differences of language, but this must suffice.

2. *In respect to style.* This difference has been sufficiently indicated in what has already been said. The second account, in contrast with the first, is without system; is logical rather than chronological; free and loose, rather than systematic and precise; picturesque and poetical, rather than rigid; individual, rather than generic; and anthromorphic in the extreme.

3. *In respect to material.* It is here that the greatest differences appear. In the first account the order of thought is from the lower to the higher—the vegetable world, the moving world of meteoric creatures, the population of sea and air, the population of land, man. The second story starts with the highest, for when the first man was created no shrub or plant existed. After man there came vegetation, which man was to maintain, and then came animals.

In the first story vegetation appears only when a superabundance of water has been removed (1:10, 11). In the second story there can be no vegetation until the dry ground receives moisture (2:5, 6). In the first story man and woman are created together; in the second, the order of creation is man, vegetation, animals, woman.

In the first story mankind is installed over his dominion as a populous race, with no warning that it is necessary first to go back again to the time when there was no vegetation, and when Jehovah must by manipulation form him and cause him to pass through a tragedy, at the end of which he is found at a place similar to that in which the first story left him.

In the second story there is no reference to the details of the first, as for example, the Sabbath. The animals are moulded

from the ground without a hint of the creation which has already been described.

According to the first story the universe is conceived of as a diving bell in water (the abyss). Its roof is the expanse of the heavens; dry land is the floor. In the second story the earth is an indefinite expanse of dry plain upon which the water is poured out.

4. *In respect to theology.* Here again the differences are marked. The first story is monotheistic—every polytheistic expression being avoided, and God being represented as absolutely supreme. The Deity is not represented as “forming,” “breathing,” “walking”; he says “Let be” and the fulfillment comes. The attributes most clearly presented are those of power and beneficence. He speaks, and the world is created for the blessing of man. When finished, everything is pronounced good.

In the second story the monotheism is not so rigid. The means employed in creation are always indicated, “clay,” “rib,” etc. The Deity is represented as laboriously gathering materials, preparing and shaping them by manipulation. Man is on free and confidential terms with God. No special attributes present themselves. The writer of the first story, understanding that the word “Jehovah” was revealed only at the time of the Exodus, does not use it. The writer of the second story treats the name as having existed from the very beginning. The anthropomorphic character has already been pointed out.

Such being the differences, a question naturally arises as to the harmonizing of the two accounts. The best effort which has been made to do this is that of Professor William Henry Green,¹ who maintains that the second account is not a duplicate account. “The expression, ‘These are the generations’ belongs not to what precedes, but to what follows. It is impossible to suppose that the second story is to be regarded as an account of creation when it makes no reference whatever to sea, sun, moon, or stars. It is simply an account of the planting of a garden in Eden. The chapter has its present form because it is intended to prepare the way for the account of the fall. To understand

¹ *Hebraica*, Vol. V., page 146 ff.

this account, one must know the origin of man and the location of the garden of Eden. The first chapter is, therefore, an account of creation in general; the second has to do with a single garden."

The differences referred to above, according to Professor Green, are not differences. In each case there is a satisfactory explanation; and it is only a forced exegesis which brings the two accounts into such sharp contrast. A single example may be taken. "To suppose that beasts and birds were made in execution of the divine purpose (to provide a help meet for Adam) is not only a grotesque conception, but implies the incongruity that the Lord's first attempt was a failure. The beasts were brought to Adam to see what he would call them. There is no thought of making the beasts. It is rather that of bringing the beasts already made to let them make an impression on Adam, and awaken in his mind a sense of need of companionship and of their unfitness for the position."

But all such efforts are insufficient because they

(1) Are inspired chiefly by a dread that the acknowledgment of differences will wholly invalidate the stories. Accepting the position that the acceptance of differences destroys the value of the material, no difference is permitted to be discovered.

(2) Are founded upon a wrong conception of the character of the material. This postulates that these records are divine in the sense that they are exclusively divine, and delivered through a machine. This machine was man. His interest, then, is simply the interest which a machine has in the article which is manufactured by means of it. The records stand related to the man in whose times they first took form as the fabric stands related to the machine. This material, assumed to come from one source, and through one machine, must be in strict agreement. Nay, more, if anywhere a roughness occurs in one which the other does not possess, that roughness must be removed.

(3) Employ principles of interpretation which, if applied generally, would make it possible to twist Scripture into any meaning whatever.

What now, shall we say concerning the harmonizing of the

letter of these two stories. We recognize many important differences; an entirely different purpose, different age, different circumstances, different writers; themes of different growth. We find in the world's traditions some agreeing with our first story, some with the second. And in view of all this we conclude that the harmonizing of the letter is impossible. We may go further and say that such a harmonizing becomes necessarily forced, and even if possible, would be undesirable. The result would be something entirely mechanical, and would compel us to lose the distinctive idea which each story presents. Let us be thankful that we have two accounts of Creation instead of one.

But the matter does not rest here; a deeper study shows that the spirit of the two stories is, after all, fundamentally the same. If a rough figure may be used, let us call them two branches of a tree; one [straight, strong, unbending, unyielding, with its leaves and smaller branches growing at regular intervals, rigid in its form. The other more supple, bending more easily under the influence of the breeze, with smaller branches, and leaves scattered—here a cluster, now a long space entirely bare. Nor are these the only branches on the tree; many others grow, which take on a yet more individualistic form of development. However different these two, or, indeed, all these branches may be, the outer bark, in spite of many variations, is the same bark. The fibre is the same, the sap is the same, the trunk is one, and it comes from the same roots. Outward differences do not disprove identity of origin or identity of life.

What do these stories teach us of man? In the first everything looks forward to man; in the second everything begins with man. In both the purpose of creation is man; in both the crown of creation is man. In the first, man is to rule the world; in the second, the world is brought to man for his acceptance.

What do they tell us of God? It was God in the first story who created man; in the second story it is God. In both, before man, or earth, or heaven, God was. Neither makes any reference to a period before God, or to any material out of which the world was made.

There is little time to study in detail *the elements of outside*

creation stories which bear resemblance to this story. The story of Prometheus, who formed man by moulding him out of clay, is late. An older Greek story is that which attributes to fire stolen from heaven the source of life and soul. The Assyrian account, which represents Ea as forming man with his two hands to be subject to the gods, is in substance the same. In Scandinavia the gods are supposed to have drawn the first human being forth from the trunks of trees. In Egypt the story of the use of clay is found, likewise in Peru among the Indian tribes. The account of Berosus presents an order worthy of notice. According to it the earth first becomes fertile; man is moulded, soul is breathed into him, and then the animals are formed from the earth. This, as will be seen, is the same order.

Without taking further time for the presentation of details, it is easily seen that, as in the cases cited in comparison with the first story, the outside stories are polytheistic rather than monotheistic; extravagant and ridiculous rather than pure and simple; lacking totally in that which is beautiful and elevating, and utterly devoid of definite religious teaching.

In stating now our estimate, we may connect the two stories and use in part language already used.

1. These stories, as, in themselves, pieces of literature, for sublimity, force, strength, and beauty, have no superior.

2. These stories, as intended in each case to prepare the way for something of great importance lying beyond—the *one* for an institution which has been world-wide in its acceptance and most beneficent in its influences—sanctioned by divine example and based upon divine command—the Sabbath; the *other* for a narrative which embodies the world's greatest tragedy—man's first sin—a story, the thought of which lies back of all human thought, all human life—the form of which is adapted alike to the child or the old man, the savage or the sage, these stories of creation, as intended each to prepare the way for something beyond, contain no fault or blemish; but are in the most perfect sense the fulfillment of the Author's purpose.

3. These stories are not history, for the times are prehistoric times. They are the Hebrew version (purged and purified) of

the best thoughts of humanity in that earliest period when man stood alone with nature and with God. It is sacrilege to call them history. To apply to them the tests of history—always cold, and stern, and severe, is profanation. They are *stories*, grand, inspiring, uplifting stories. Either of them has influenced human life more than all the historical records ever penned.

4. These are not scientific records, for science is modern. Hugh Miller has said, "the Scriptures have never yet revealed a single scientific truth." If one will collect from the Scriptures all reference in prose and poetry to heaven, earth, sun, moon, stars and seas, he will soon discover that the Bible knows no science. The writer speaks of things as they appear to his untrained, unscientific eye. Let us be very careful not to credit to the Holy Spirit, who kindled the fire of inspiration, the ignorance and superstition of those in whose hearts the fire was kindled.

5. As to their value as the medium for the conveyance of religious truth, let history speak. The statement made above is not an exaggeration. These stories have directly and indirectly influenced human life more than all the historic records ever penned.

Recall what they teach us of God, of man, of revelation.

Recall how other nations have struggled, but in vain, after these same truths.

Recall *how*, in each case, the truth is taught.

Recall the parallel statements in other literatures.

Remember the age in the world's history when all this was delivered to men.

Now let us be honest with ourselves.

Is there not something here, something that is very tangible, which we do not find elsewhere. This element, unique in the strictest sense, is an element which must be accounted for. Any hypothesis which omits to explain it must be refused acceptance. The statement of the hypothesis which, under all the circumstances seems satisfactory, we may reserve until the examination of other material has been completed.

THE CHALDEAN ACCOUNT OF THE DELUGE.

A Revised Translation by
W. MUSS-ARNOLT,
The University of Chicago.

Introduction.—The Nimrod Epic.—Gilgamesh and Çētnapishtim.—Çētnapishtim's account of the deluge, the work of Bēl, Adar, and the Anunnaki.—The building and outfitting of the ship.—The great storm-flood.—The end of the cyclone.—The ship settles on Mount Niçir.—Sending out of dove, swallow, and raven.—Peace and thank offering of Çētnapishtim.—Ea's rebuke of Bēl.—Çētnapishtim and his wife removed among the gods.

The Chaldean (or rather Babylonian) account of the deluge, contained in the eleventh tablet of the great so-called Nimrod-Epic, was first brought to light and translated by the late George Smith, of the British Museum, in his "Chaldean Account of the Deluge" (London, 1872).

This document has been, from the very beginning, a centre of attraction for cuneiform scholars, owing to its importance for the investigation of the biblical account of the deluge. Much zeal and earnest labor has been bestowed upon the restoration of the original text and its interpretation.

The cuneiform text was published in the fourth volume of the *Inscriptions of Western Asia*, edited by Sir Henry C. Rawlinson, plates 50 and 51, of which a new and much improved edition, by Theophilus G. Pinches, appeared in 1891, giving on plates 43 and 44 the deluge tablets, with numerous variant readings. Frd. Delitzsch published the whole text of tablet XI. in the third edition of his *Lesestücke* (Leipzig, 1885), pp. 99–109, and in 1891 Professor Paul Haupt, of the Johns Hopkins University, edited, for the first time, a complete critical text, in the first fascicle of part II. of his edition of the Nimrod-Epic, giving all the variant readings and additional remarks beneath the text (pp. 133–150).

Translations of the whole account of the deluge (*i. e.*, lines 1–185 of the XI. tablet), or of parts thereof, have been made

since the days of George Smith by nearly all Assyriologists, *e. g.*, Fox Talbot, Jules Oppert, F. Lenormant, Paul Haupt, etc. Of late, the text of the deluge has been treated by Professor Peter Jensen in his *Kosmologie der Babylonier* (Strassburg, 1890), and by Dr. Alfred Jeremias in a little book called "*Izdubar-Nimrod, eine altbabylonische Heldensage, dargestellt nach den Keilschriftfragmenten*" (Leipzig, 1891). The following translation, while agreeing on the whole with that of Jensen and Jeremias, differs in some lines considerably from either.

The hero of the ancient poem has been thus far read *Iz-du-bar*, but Theophilus G. Pinches discovered not long ago a tablet showing that his name is to be read *Gil-ga-mesh*, which corresponds to the Gilgames of Ælian.

Gilgamesh, the great warrior, had spurned the love of *Ishtar*, the goddess. For this offense he was punished with the sudden death of his friend *Ea-bani* and smitten with a dire disease, a sort of leprosy. To recover again, he decided to consult his ancestor *Çētnapishtim*, who dwelt far away, and was immortal. His journey is described at length. For one month and fifteen days he sailed on the waters of death, until he reached that distant land by the mouth of the rivers, where he met his renowned ancestor face to face, and, even while he prayed for his advice and assistance, a very natural feeling caused him to ask "how he came to be removed alive into the assembly of the gods." *Çētnapishtim's* answer is contained in the following lines (1-184) of the eleventh tablet. Then his ancestor informed him how he could be restored to health and vigor, an account of which is contained in the closing lines of this famous tablet.

- I *Gilgamesh* spake to him, even to *Çētnapishtim*¹ the remote :
 "I look up to thee (with amazement), *Çētnapishtim* ;
 Thy appearance has not changed, like unto me art thou.
 And thou thyself art not changed, like unto me art thou,

¹ *Çētnapishtim* means "the saved one" ; he is the Babylonian Noah.

Although thou didst depart from this life. But my heart has still to struggle

against all that no longer lies upon thee.

Tell me how thou didst come to dwell (here) and obtain life in the assembly of the gods."

Āētnapishtim, then, spake to him, even to *Gilgamesh* :

"I will disclose unto thee, *Gilgamesh*, the hidden story,
10 and the oracle of the gods I will tell thee.

The city of *Shurippak*², a city which, as thou knowest, is situated on the bank of the river Euphrates,

This city was ancient (already), when the gods within set their hearts to bring a deluge (literally, a cyclone), even the great gods,

as many as] there were : their father *Anu*³, their counsellor, the warlike *Bēl*⁴

² According to Jensen and others = the city of *Larancha* (Λάραρχα).

³ *Anu* was the supreme god of the Babylonians. It is a Semitic word, originally meaning the firmament, heaven, as opposed to the earth. Then it meant "God" in general, as dwelling in heaven, and became finally the proper name of a special god. Its form is preserved in the Old Testament in the proper name *Anammelech*—"Anu is King" (1 Kings 17:31). That Anu was properly an appellative name is proved by the existence of an abstract noun from the same stem and a feminine form *Anath*, mentioned in Judges 3:31, and occurring in the Phœnician inscriptions as the name of a goddess. The name of Anathoth, properly a place where images of the goddess Anath were placed, Beth Anath (Josh. 19:38 and Judges 1:33), and Beth Anoth (Josh. 15:59) point to her worship in Palestine in pre-Israelitic times. She was the consort of Anu. Anu was the local deity of Uruk, the Erech of Gen. 10:10, modern Warka.

The chief gods had sacred numbers, and their names are often expressed by the ideogram for god followed by this sacred number. Anu's number was sixty, a number which to the Babylonians represented the idea of completion and perfection. He is often called "the father of the gods," "the leader among the gods." He is especially the king of the spirits of heaven (the *Igigi*) and the seven demons of the deep sea (the *Anunnaki*), the messengers of Anu.

⁴ As Anu was the God of heaven, so *Bēl* was the lord of the earth and of all that therein is, therefore he is often called "lord of the countries," "creator of all." In conjunction with god Adar, the warlike *Bēl* destroyed the human race through the deluge. The name *Bēl* meant originally "the ruler, the lord." He seems to have been the national god of the Babylonians, as Ashur was that of the Assyrians. Thus also Beltu-Beltis was with the Babylonians the wife of *Bēl*, with the Assyrians the consort of Ashur. The *Bēl* of Isa. 46:1, however, is not our god, but an appellative name of Merodach. With the god *Bo'al* of the Canaanites, so often mentioned in the Old Testament, the Babylonian *Bēl* has nothing in common save the name. The Phœnician god was the Assyrian sun-god Shamash. *Bēl* was the local deity of Nipur, the modern Niffer. The number sacred to *Bēl* is fifty. The sons of *Bēl* are Sin and Adar.

their leader *Adar*⁵, their champion the god *En-nu-gi*⁶

But god *Ea*,⁷ the lord of the unfathomable wisdom, argued with them;⁸

Their plan he announced to the forest (calling), "Forest, forest, town, town ;

Forest hear, and town pay attention :⁹

O man of *Shurippak*, son of *Ubara-Tutu*

20 Build a house, construct a vessel ; leave thy possessions, save thy life
(literally : lives),

Leave thy property, but save (thy) life ;

Bid the seed of life of every kind to mount into the ship.

The ship, that thou shalt build, let her proportions be measured (*i. e.*,
have a design made) ;

Her width and her length be equal. Into the sea then launch her."

(These words *Atrachasis*¹⁰ heard in a dream-oracle).

⁵ *Adar* was the god of the chase ; he is called the "lord of decision, leader, decider." In the Old Testament his name is preserved in *Adrammelech* = "Adar is decider." He is "the warrior among the gods," "destroyer of the faithless." He was properly the god of the hot mid-day sun, destroying all vegetation and human life ; *Tammuz*, being the hottest month, is dedicated to him. *Adar*'s name occurs in *Ezra* 6:15 ; *Est.* 3:7 and 13 ; 9:15 and 21. He is the local deity of *Nipur* ; his sacred number fifty, like that of his father *Bel*, with whom he was originally identical. Another name for *Adar* is *Nusku* "the fire-god," preserved in Hebrew as *Nisroch* (2 Kings 19:37). For further statements see the writer's *Names of the Assyro-Babylonian Months and their Regents*, 40 pp., 8vo.

⁶ *En-nu-gi* (*i. e.*, "the unchangeable lord," cf. Arabic *el-qaïyôm*, Paul Haupt) is mentioned in the 3d volume of the Rawlinson inscriptions, pl. 68, e-f, 9, as the husband of the goddess *Nisaba*.

⁷ *Ea* was associated with *Anu* and *Bêl*. He is the presiding god of the second month ; the lord of the deep water, the ocean, and is often surnamed the "lord of wisdom." His sacred number is 40 ; his consort *Damkina*, the *Daukê* of *Damascus* ; his first son is *Merodach* (*Marduk*) ; he is the local deity of *Eridu*, modern *Abu-Shahreïn*.

⁸ To dissuade them from bringing about the flood ; but not did he prevail, nor even was he allowed to communicate the plan of the gods to any human being, cf. l. 176-8, "I have not proclaimed the decision of the great gods ; *Atrachasis* I let see a dream, and thus he heard of the decision of the gods." To save him, the pious, god-fearing man of *Shurippak*, god *Ea* had resolved without violating the decision of the gods. Being forbidden to inform him of the impending judgment, he goes out to the woods and fields, away from the settlements and habitations of man and there calls out to them (l. 17), announcing the plan of the gods.

⁹ To what I say, so that ye may repeat it to my beloved servant *Atrachasis*, and now follow the words containing the advice of *Ea*, whereby, at the same time, he literally obeyed the command of the gods and yet saved his faithful servant.

¹⁰ *Atrachasis* means according to Professor Jensen "the very intelligent" ; the name is said to be the same as Greek *Xisouthros* (from *Chasis-atra*). He is called the man of *Shurippak*, son of *Ubara-Tutu*.

When I perceived them, I said to *Ea*, my lord :

" I will build, my lord, as thou didst command,
I will observe it, I will perform it.

30 But what shall I answer to (the inquiries of) the city, the people, and
the elders ? "

Ea, opening his mouth, spake saying to his servant, to me :

" As an answer say thus unto them : I know the god *Bêl* is hostile to me ;
Not can I (longer) live in your city. On *Bêl's* earth I dare not live
securely.

I will go] down to the sea, with *Ea*, my lord, I will live.

Upon you he (*Bêl*) will (for a time) pour down rich blessing,

Will grant you] fowl [in plenty] and ab[undance] of fish,

A multitude of cattle and abundance] of harvest.

But when he who lights up the darkness sends an appointed sign,

40 He will pour down upon you] a destructive rain.

[The lower part of the first column is unfortunately very
mutilated. Line 41 seems to read :]

On the following morning, at day-break I

52 The light I feared ;

The earth (*i. e.*, terra firma) [I desired to leave] ; all that was needed I
collected.

On the fifth day I drew its (the vessel's) design.

In its circuit 120 cubits were high its sides ;

120 cubits measured the length of its beam.

I added a front-roof, and closed it in.

I built it in 6 divisions, thus making seven stories.

Its interior I divided again in 9 partitions.

(thus making in all 63 divisions, 9 on each of the 7 stories).

60 Beaks for water within I cut off ;

I selected a mast and added what was wanting.

Three sars or pitch I poured out on the outside ;

Three sars of naphta I distributed in its interior ; (so as to make every-
thing water-tight).

Three sars (?) of men, carriers of baskets, carried the oil (*i. e.*, food ?).¹¹

One sar of oil I reserved which the people might eat (?)

While the two other sars the boatman stowed away.

In the temples (?) I slaughtered oxen,

[Killed lambs day by day,]

¹¹ The text seems here to be corrupt. To judge from lines 65-66, we should have
to read "Three sars of oil carried the men, carriers of baskets." Either the priest dic-
tating the text to the scribes made the mistake, which is more likely, or the scribes
that wrote out the text. Similar instances occurred not very seldom. See, *e. g.*, the
Annals of Asurbanipal, I., 24.

- Jugs of cider (!) and oil and sweet wine,
 70 Large bowls (!) [filled with drinkables] like river water (*i. e.*, freely I poured¹² out in libations).
 A feast (to the gods) I made such as is held on great religious festivals.
 [To god *Shamash*¹³ my hand put down the food (*i. e.*, the sacrifice).
 [On the seventh day ?] the ship was finished.
 heavy it was, and
 The tackling above and below I added ; [and after everything was completed]
 [The ship sank into water] two-thirds of its height (*i. e.*, 80 cubits).
 With all that I had, I laded it ; with all that I had of silver, I laded it ;
 With all that I had of gold, I laded it ;
 With all that I had of the seed of life, I laded it ;
 80 I embarked all my family and my servants ;
 The cattle, the beasts of the field, and the workmen [who had assisted me], them all I embarked.
 A sign *Shamash* had agreed upon (namely :),
 " When he who (usually) lights up the darkness will send in the evening a destructive rain,
 Then enter into the ship and close thy door."
 (a variant reading says : thy ship).
 This (very) sign came to pass ;
 He who lights up the darkness, sent a destructive rain in the evening.
 Of the day I feared its dawn ;

¹² I shall explain the translation of these two lines, and the other passages in which I differ from my predecessors, in a special article to be published shortly in the *Hebraica*.

¹³ *Shamash*, the sun-god, is often called the judge of heaven and earth ; the supreme judge of the universe. He was the regent of the seventh month, *Tishri*. He is the servant of Anu and Bêl, and when he steps forth he opens the gates of heaven and brings light and justice. He is the protector of the laws, the avenger of justice, and abhors every lie. His sacred number is 20. In the Old Testament his name occurs in the proper name Sheshbazzar (Ezra 1 : 7) = *Shamash-bal-uççur*, "Shamash protect the son." His consort is *A-a*, the great and beloved bride, the mistress of the countries. His messenger is *Bunene*, "the bringer of light," who acts as the charioteer of Shamash. His chief places of worship were Larsa and Sippara. Larsa is probably identical with Ellasar of Gen. 14 : 1. It was the great mathematical university of ancient Babylonia. Sippara is the modern *Abbu Habba*, where Mr. Hormuzd Rassam discovered the ancient temple of the sun-god. It is called in Greek writers Helio-polis (sun-city) ; and Pliny calls it Hipparenum, which is probably a mistake for Sipparenum. The famous French *savant*, M. Joseph Halévy, denies the commonly accepted identity of Sippara and the biblical Sepharvaim. The latter is the Sibraim of Ezekiel, identical with the Assyrian *Sabara'in* and *Subarina*. It has no connection with the ancient Sippara. There was, according to the inscriptions, a Sippara of the god Shamash, and a Sippara of the goddess Anunit.

The day to behold I was afraid;
I entered into the ship, and closed my door.

90 The guidance of the ship I gave unto *Buzur-shadū-rabū*,¹⁴ the boatman,
The great house (the ship) together with its contents.

As soon as dawn appeared,
There rose from the north a dark cloud.
The weather god (*Ramman*)¹⁵ thundered in its midst.
God *Nebo*¹⁶ and god, the king, went in front of him.
There came they that oppress mountain and country.
God *Uragal*¹⁷ tore loose the anchor.
There came (also) *Adar*, storm he poured down.
The gods the *Anunnaki*¹⁸ lifted on high (their) torches,
100 With whose light they illuminate the land.
The storm, excited by *Ramman*, reached up to heaven.
All light was turned into darkness.

He overflowed the land like [. . .], he devastated.
With violence he blew and in one (?) day the storm rose above the
mountains.

¹⁴ This proper name seems to mean "he who is hidden in the great mountain." The mountains being a symbol of safety and security; cf. Psalms 18:2; 92:15, and many other passages in the Old and New Testaments.

¹⁵ *Ramman*, the lord of heaven and earth, is the storm-god, and his name signifies "the thunderer." He is also called *Barqu*, the god of lightning, and is equivalent to the god *Hadad* of the Syrians. He is the regent of the month *Shabatu* (Zech. 1:7, Shebat), the month of the judgment, of the flood. He is the ruler of the canals (so important in Mesopotamia), the god of the atmosphere, clouds, and rainstorms, thunder and lightning, whose flame lights up the heavens, and whose power shakes the earth. With Sin and Shamash he represents the second triad in the Babylonian pantheon: the celestial or lower powers, while Anu, Bēl, and Ea form the higher triad of gods; the creative powers. His consort is *Sala*; his sacred number is 6. In the Old Testament he is mentioned in 2 Kings 5:18, where the Massorites have wrongly vocalized the word as Rimmon, following, no doubt, the analogy of the Hebrew word *rimmōn* "pomegranate." *Remman* of the Septuaginta shows that the old Hebrew pronunciation was *Ramman*.

¹⁶ *Nebo* is the prophet god, he is called "the lofty messenger, lengthening the days of one's life." He is probably identical with *Papsukkal*, the messenger of the great god, the regent of the tenth month. In the Old Testament his name occurs in the proper name Abed-Nego (for the original Abed-Nebo: "servant of Nebo"). His consort was *Tashmetum*.

¹⁷ *Uragal* is read by some Dibbara-gal, "the great god of plague or death;" according to Delitzsch, identical with *Nergal*.

¹⁸ The *Anunnaki* seem to have been charged with the watch of the deep sea, hence their name: "Watchers of the deep sea." These seven demons, or rather warrior gods, waged war periodically against Sin, the god of the moon. Together with *Adar* and Bēl they destroy the human race in the deluge.

- Like as an onslaught in battle it came against the people.
 Not could brother see his brother, not did recognize one another the
 people ;
 Even in heaven the gods were afraid of the deluge ;
 They retired, went up to the heaven of god *Anu* (*i. e.*, the sky).
 There the gods crouched down like as dogs, on the surrounding walls
 (perhaps "the firmament,") they sat down.
- 110 Then cried out *Ishtar*¹⁹ full of wrath (*variant*: like a woman in
 travail) ;
 There called out the goddess, the lofty, she whose cry is powerful :
 This people (?) has been turned into clay, and
 The evil that I have predicted before (or in the assembly of) the
 gods,
 As I have predicted the evil in the assembly of the gods,
 (It has come about namely :)
 To destroy my people completely, I predicted the storm.
 But I will bear my people again (*i. e.*, bring them to life again),
 Though now, like young fishes, they fill the sea.
 The gods wailed with her over the *Anunnaki* ;
 The gods sat there bowed down in weeping ;
- 120 Their lips were pressed together (in fear and in terror).
 Six days and (seven) nights continued the storm,
 Raged cyclone and tempest.
 When the seventh day arrived that (fearful) cyclone ceased, the battle
 Which they had fought like as a battle-army rested ;

¹⁹ Most Assyriologists and Semitic scholars believe now that the name of *Ishtar*, that "mysterious goddess of life and death, of love and hatred, of pleasure and pain, of things infernal and things supernal" is of Semitic origin. She is also called *Ninni* or *Nana*, a word occurring perhaps in Isa. 65:2, where Lagarde read "*nanai*," instead of the meaningless *meni*, translating "and as for you that forsake Jehovah, that forget my holy mountain, that set in order a table for God, and fill up mixed drinks for Nanai" instead of the Revised Version's "But ye are they that forsake the Lord, that forget my holy mountain, that prepared a table for that *troop*, and that furnish the drink offering unto that *number*." I fail to see what "troop" and what "number" is referred to by the translators. *Ishtar* is the daughter of Sin ; her sacred number is 15. According to some she received that number because being the daughter of Sin she was originally a lunar deity, and full moon was on the 15th day of the month. To this may point the names of places like *Ashteroth Qarnaim* (Gen. 14:5) *i. e.*, places where images of Ashtoreth with the two (lunar) horns on her head were erected. The Old Testament Ashtoreth is a mispunctuation for *Ashtart*, probably on the part of the Massorites under the influence of the sounds of Greek Aphrodite. This is clearly shown by the plu. *ashtarôth*, presupposing an original singular *ashtart*, and by the fact that the other Semitic dialects show forms corresponding to this original Hebrew singular. (See my "*Semitic Words in Greek and Latin*," pp. 55, rem. 13, and 75, rem. 12).

The waters of the deep narrowed down (sank), the terrible storm, the deluge, was at an end.

I looked up over the sea and raised my voice,

But the whole race had returned to the clay.

Like as the surrounding field had become the bed of the rivers.

(i. e., no difference could be seen, everything was covered with water).

I opened an air-hole and light fell upon my cheeks ;

130 Dazzled I sank backward, sitting down weeping,

Down my cheeks flowed my tears.

I looked up : " The world a wide ocean !" (I cried).

On the twelfth (day ?) there rose (out of the water) a strip of land.

On Mount *Niçir* the ship settled.

The mountain of the land *Niçir* took hold of the ship and did not let it move again.

One day, two days, Mount *Niçir* took hold of the ship and did not let it move again.

The third and fourth day Mount *Niçir*, the same.

The same on the fifth and sixth day.

On the seventh day, in the morning,

140 I let go a dove ; she flew hither and thither,

But as there was no place of rest for her, she returned.

I then sent out a swallow, the bird left, it also flew hither and thither,

And returned again, as there was no place of rest.

At last I sent out a raven, it left ;

The raven went and saw the decrease of the waters.

It settled down to feed (either on the carcasses still floating about or on the slimy mud), went off, and no more returned.

Then I disembarked and to the four winds I offered a sacrifice.

A peace-offering I made upon the height of the mountain.

Each time I placed seven censers,

150 Poured into them calmus, cedar-wood, and sweet-smelling lollium.

The gods inhaled the savor, yea the gods inhaled the sweet savor ;

The gods gathered like flies around the sacrificer.

But when now the lofty goddess arrived,

She took the great lightnings of *Anu* and did according to her desire.

" These gods ! (she said) not, by my necklace, will I forget ;

These days will I remember for ever, not will I forget ;

The gods may come to the sacrifice,

But *Bēl* shall not come to the sacrifice,

Because rashly did he cause the deluge

160 and delivered my people to destruction."

But when god *Bēl* arrived,

He saw the vessel and grew angry, wrath filled his heart against the gods, the *Igigi*²⁰ (and he said) :

"What soul has escaped here ; no man must survive the universal destruction."

God *Adar* opened his mouth and spake, saying unto *Bēl*, the warlike :

"Who beside *Ea* could have thought this out,

But *Ea* knows everything."

Ea opened his mouth and spake, saying unto *Bēl*, the warlike :

"Thou, mighty among the gods, warrior,

Thus, thus rashly hast thou caused the deluge.

170 May the sinner bear his sin's reward, and the wicked his wickedness.
Be lenient, let not (all) be crushed ; be merciful, let not (everything)
be destroyed.

Instead of causing a flood, lions might have come and diminished
mankind ;

Instead of causing a flood, hyenas might have come and diminished
mankind ;

Instead of causing a flood, famine might have arisen and seized the
land ;

Instead of causing a flood, pestilence might be brought about and
killed the people.

I did not reveal the decision of the great gods.

Atrachasis I let see (it) in a dream, the decision of the gods he heard."

Then came *Bēl* to his senses, *Bēl* mounted to the ship,

Took me by the hand and raised me up.

180 He raised up and placed my wife at my side.

Then he turned toward us, sat down between us and blessed us, saying :

"Ere this *Çētnapishtim* was a man ;

Now *Çētnapishtim* and his wife shall be like unto the gods and lifted
up on high ;

Let *Çētnapishtim* live afar off at the mouth of the (two ?) rivers."

184 And he took us and made us dwell afar off at the mouth of the rivers.

²⁰ The *Igigi* are the spirits of heaven ; *Ishtar* is called their mistress.

ON THE NEED OF SYSTEMATIC STUDY OF RELIGION.

By EDMUND BUCKLEY, M.A.,
Fellow in the Department of Comparative Religion.
The University of Chicago.

Present theological training defective in comparative religion.—Lacking, for example, knowledge of Buddhism and of Phallicism.—Analogy from other spheres where Oriental data check Occidental.—Especial need of this knowledge of religion as such in the missionary field.—Non-Christian religions worthy of attention.—Institutions where hierology can be studied.

The matter of education is everywhere vital. If the materialist's coarse maxim, "*Mann ist was er isst*," has but a modicum of truth when meant of the food physical, it has a maximum when applied to the mental. Of course the maxim, in the latter sense, applies with undiminished force to theological education, and the recent contribution in the columns of *The Outlook* to that branch of the subject, under the caption, "The College and the Ministry, by President C. F. Thwing," has therefore probably secured many interested readers. As one of these I venture to submit the following as an extension of what seems to me the real import of the whole. Of the eight responses to the question, "What more and what better can the colleges do in fitting men for the study of theology?" five included an increase in the attention paid to philosophy. One in particular, that of Professor H. M. Scott, very justly deplored "inadequate acquaintance with the history of mental movement in all lands and all ages." As a layman that has patiently endured and barely survived thousands of sermons in which all post-Apostolic and non-Christian thought were not simply subordinated but totally ignored, in which the religious knowledge shown was just as narrowly limited to the preacher's racial environment as that of a Taoist, in which scripture examples were cited with an unabashed repetitiousness that nothing but religious reverence could

or would tolerate, I gladly add my voice to the demand for wider education in philosophy, especially in the philosophy of religion and its indispensable propædæutic, the history and science of religion, for none of which has provision, until recently, been made in any college, university, or seminary in the land. Yet what among the "mental movements in all lands and all ages" can more closely concern the theological student than those denominated religious? Said Professor H. Drummond in the course of a recent address in the University of Chicago, "Present day religious knowledge is scrappy, composed of disconnected sermons, each one of which dislodges the preceding. It stands in need of principles." This witness is true, and will remain so until both an inductive and psychologic study of religion in its broadest manifestations supplies the principles. Like Gautama the Buddha in his turning for light from the ever conventional faith of society to the metaphysics of Brahmanism, thence to the folly of asceticism, and last to his own unaided heart responses, many an inquiring mind has passed through college and seminary and left them to get oriented in the vast field of thought by his own adventure or not at all. Over and over have I heard the regret expressed by ministerial friends that they had so few opportunities for philosophic training in college or seminary, and that they so underestimated what they had.

Nor does the theological student stand alone in his ignorance of the broader facts and laws of religion. In spite of the present wonderful diffusion of knowledge, I found while resident many years in the Orient, on the highway of travel, each and every visitor making frank confession of ignorance on the topic of non-Christian religions. When accompanying such visitors, as I sometimes could do, I found auditors, not so much attentive as astonished at the notions involved in an understanding of the little they saw. Said a professor of Princeton College to me on one such occasion, "Why, our students know nothing about Buddhism," and at that time the statement held good of every other institution in the United States. That Princeton did not alone ignore that vast and wonderful religion appeared from the stultifying query put by the Buddhist Dharmapala at the Parlia-

ment of Religions as to how many of his five thousand hearers had read the life of the great teacher, and from the humiliating reply that about five had. Five out of five thousand, and they the pick of the religious world, its preachers and teachers! And that statement was based probably on a perusal of Sir Edwin Arnold's *Light of Asia*, rather the rhapsody of a poet than the dispassionate description of a historian. Meanwhile the claim of Schopenhauer to the distinction awarded him by Professor R. Flint, of first directing philosophy to an evaluation of life was long ago preëmpted by the Enlightened One, and the conclusions he reached have by others been carried to a sequel which probably preëmpts also those yet to follow the German's doctrine in the West. One would suppose it might be worth while for our religious guides to study this movement in order to forfend the West from a like descent into apathy or idolatry with the East. But, as it was in Macaulay's days, when, as he said, "A broken head in Cold Bath Fields produces a greater sensation than three pitched battles in India," so it is now and here in religion. Its mightiest problems, tried on the grandest scale through milleniums of time, receive no attention from us, because, forsooth, the work was done in remote and despised Asia! And this neglect of our learned class finds an echo in the disrespect of business circles for things noble and sacred, provided they are so only for men of darker skin and variant profile. There lies before me a packet of tea bearing as trademark a tree and an elephant, with the word *Bhud* beside them. Below is added the following explanation: "Was formerly Buddha. Altered at the request of the Buddhist Defence Committee of Ceylon." The *raison d'être* of such a committee will be questioned by no unprejudiced observer. Imagine the outraged feelings with which *we* should see our Christian symbols, the ever significant cross and dove joined with the sacred name of Christ, in use by Buddhists as a brand for our canned beef! Yet the Bodhi tree and elephant are the Buddhist analogues of the Christian cross and dove, while Buddha is the name of the only saviour known to millions of our race.

Another striking case of neglect appears in the general and

total ignorance of phallicism. An extensive acquaintance with college and divinity graduates leads me to venture the forecast that not two in ten from those classes that read this article know even the meaning of the word, Greek though it be, and ubiquitous in the history of religion; and though it prevail at the present time to the extent of requiring in India alone an estimated number of thirty millions of symbols, with perhaps as many hundreds in Japan; while its survivals—to use the technical but expressive word of Dr. Tylor—in higher faiths, in literature, and custom are alone amply sufficient to justify its careful study. And the interest of its nature corresponds to the extent of its distribution. It puts in clearer light than most phases of religion known to me the essential notions of all religion, and, perhaps, best of all, the fact of its progress from the beginning even until now.

The truth is that the sphere of religion is broader than that of Christianity, that, although as we confidently believe, Christianity is the highest form of religion, it is not the only religion. Just as God did not make man and leave Aristotle to make him rational, so neither did he make man and leave Moses to make him religious. Man is a religious animal, always and everywhere, as the anthropologist has recently concluded. Now just as one may first notice a friend's gait when he is too distant or in too poor a light to show the more characteristically human features which would otherwise attract attention, so the student of comparative religion—of hierology—gains peculiar insights from the lower forms of religion, insights into facts which, though extant in Christianity, have there entirely escaped observation. Were it not for the evangelical practice of spiritualizing everything contained in the Old Testament, much of such instruction might be gained from the lower religious view-points held by patriarchs and prophets. And much has of late been done under the misnomer of literary study of the Bible—really comparative study of the various religious stages represented in the Bible—to use the Old Testament, that priceless repertory of religious history in the historic and comparative way. But the Bible, though at any rate to us, and also for us,

the best extant history of religion, is of course not the only such history, and the lessons to be learned from it not the only lessons that can be learned.

No one doubts the advantage of applying this principle in other departments of mental activity. Note, for example, the rectification of every judgment in architecture that must be made after the critic has become acquainted with Asiatic achievement. Cologne and St. Peter's are then belittled by the vast temples at Madura and Trichinopoly, the group of structures at Pisa rivalled by that at Nikko, the Forum and Acropolis surpassed in remains by Ghizeh and Ise, while Florence and Paris present no palaces equal to those of Agra and Dilhi, and the Taj Mahal, perhaps the most beautiful building in the wide world.

If on earth be an Eden of bliss,
It is this, it is this, none but this.

Again in literature, who now-a-days rests content in the traditional view, that Greek and Roman letters constitute the classics? But the term classics will not be used in its right extension until not only the Romance and Teutonic masterpieces, but those also of the Semites, Iranians, Mongols and Aryans are put into the first class. The surprises of delight that await the western reader of the Indian epics will quickly justify the estimate of Sir Monier-Williams that, "The Rāmāyana and Mahā-Bhārata are no less wonderful than the Homeric poems as monuments of the human mind, and no less interesting as pictures of human life and manners in ancient time. . ."

Lastly, an extension of our studies in philosophy to India affords a striking case of the peculiar advantage attending the comparative method. The whole western world has never known more than one logic. Every effort, either to dispense with Aristotle, as by Luther in opposition to Melancthon's claim that reform could not do without "the philosopher," or to improve on him, as of late by Hamilton, Boole, Jevons and President McCosh, has ended simply in relegation to the limbo of history. Now, what guarantee have we that this first and last and only logic has not, by the glare of its own commanding light, blinded our eyes to all fresh methodologic insight? None whatever of

actual experience free from such distraction, except the sole case of the Indian Gotama's logic. This system, though stated in a syllogism of five members stands in essential agreement with that of Aristotle, and thus affords us the only independent confirmation now extant, or henceforth and forever in this mundane sphere possible, of the rationality of our western logic.

Now, all these things are just an allegory. In religion, as in literature, art and philosophy, our thoughts must be "widened with the process of the suns," until they can lay fair claim to that proud epithet universal, which alone can satisfy a rational being, and which will some day sadden him as he reflects that for him it can be synonymous only with that terrestrial which we now neglect.

While all ministers need a broader outlook in religion, there are additional reasons why the missionary does, as personal observation in an important foreign field has abundantly shown me. Total ignorance of all religions but his own has left him, as it has his brother at home, no alternative from utterly ignoring them. And while this simple method with heathenism has, up to date, been possible by reason of the ignorance and apathy of decadent native faiths, it will not remain so now that those faiths are stimulated by contact with Christianity into renewed activity.

In India this condition of things has been recognized, and by the Anglican Church so far met as in the founding of the so-called Oxford Mission in Calcutta and the Cambridge Mission in Delhi (Delhi), both of which are composed mainly of men specially prepared on apologetic lines. In Japan, both Shinto and Buddhist societies are publishing hitherto unheard of books, magazines, newspapers, tracts and catechisms, apologetic and polemic, mainly against Christianity, and these must obviously be understood and refuted, or the missionary cause suffer. Even granting that the missionary should make no overt reference to such gain-sayings, but prefer now as heretofore to proclaim his positive gospel, it remains needful for him to adapt that gospel to the national mind in general and to the questions agitating it at any particular time. But he can do neither of these without knowledge of the dominant religious ideas of his hearers, or

without some knowledge of the methods dictated by comprehensive study of religion. Everyone admits this principle in respect to the home preacher, and it applies with ten-fold force to the foreign one. The danger arising from ignorance, even of the much less profound relations of etiquette and taste, is so considerable that while his lack of control over the language is to the newly arrived missionary a source of great regret, it forms to his more experienced brethren a source of great relief. They know well what havoc with the emotions of his hearers such an untrained zealot would work. It is in response to such facts as these that the original and comprehensive mind at the head of the University of Chicago included a chair of comparative religion among the manifold activities of that latest wonder among our educational institutions; for one of his purposes is thereby to equip missionaries the better to understand, and thus the better to influence and direct the beings already rational, often cultivated, and always religious they are sent to help.

It was natural that the science of religion should be the last to adopt the comparative method, since, as is well known to all students of the subject, in no other sphere of thought is man so conservative and complacent as here. It is remarkably hard for us, as no doubt for each religionist, to concede this about our religion; but we have no choice other than between it and denying that Christianity is a religion at all. The cause of the tardiness in applying the comparative method was of course the conviction that non-Christian faiths presented nothing worthy of being compared, while Christianity gave us everything worth being known. Such conviction however is no longer defensible, now that two of these non-Christian systems, Vaishnavism and Buddhism, are known to present features so exalted, as well as forms so similar, as to make at any rate plausible the thesis that Christianity itself has been derived from them. The comparison then is worth making. And that not only because of the intrinsic value of the content of these non-Christian religions, but because only by comparison can Christianity itself ever be estimated at its true worth. What Goethe said of language holds equally true of religion, "He who knows one knows none." Said Mr. Joseph

Cook in his address at the Congress on Missions at Chicago, "The more the study of comparative religion has progressed, the more the brilliancy of the Word of God has come forth" But had this conclusion, naturally and properly gratifying to us, been precisely the reverse, our duty in prosecuting the study would have been increased rather than otherwise. This we shall readily accede to, just because it is a hypothesis, a mere idea that we believe will never be realized. But let us test ourselves with a little reality. Imagine it clearly shown that we could progress unto more essential conformity with that Word, or even that we could advance into truth not explicitly declared in it, do we now stand in a frame of mind that justifies the hope that we should be willing to accept that showing. If not, we refuse to bear a burden that our missionaries every day lay on those they are sent to convert from old ideas and practices to new ones, and our refusal is referable only to senseless prejudice. Those that in their zeal for Christianity thus worship its Scripture, thereby really put it on a level with the Buddhism they condemn, whose founder "took pains to make his beloved disciple and cousin Ananda understand that the truth embodied in the Dharma or Law which he had taught, was all that ought to take his place and represent him when he was gone." With this command contrast this comfort, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth."

It may be well for our preachers to know for themselves this superiority of the Word of God, and not simply assume it, as the mass must do, while as at present quite ignorant of all other words believed to be from God. With that improved equipment they will be justified, if they feel a demand for religious progress, in making it on the basis of what they know to be the best hitherto vouchsafed man. In this possible betterment of man lies, of course, the deepest ground for promoting the study of hierology, as of anything else.

It may be worth while to remark that the enlarged study of religion will be useful in offsetting the undoubtedly strong trend of the current of religious thought towards mere ethics, whether manifested in the ethical societies which are mostly *extra ecclesia*,

or in the new sociological studies of our progressive seminaries. Worship and communion with the Highest may need resuscitation before long unless a scientific conviction that man has never yet done long without them warn us in due time.

The need for instruction in hierology has already received such recognition that within the last three years chairs of Comparative Religion have been founded at Yale, Cornell, the University of the City of New York, and the University of Chicago, while numerous lectures by specialists have been provided at Harvard and at the University of Pennsylvania. These provisions have been made with great promptness, in harmony with many similar ones in the progressive European states, so soon as the labors of specialists had given a body of literature and a record of observations sufficient to base induction upon. If one may measure the future importance of hierology as an academic discipline by the extent of the labors of these specialists, it will be great indeed. When preparing his *Sociology*, Mr. H. Spencer was driven to employ several assistants to traverse the extensive literature bearing on non-civilized religions alone; the series of *Sacred Books of the East* has reached its fortieth volume while representing only the masterpieces of the higher religions, and is yet incomplete; while four great capitals in Europe each supply a specialist on Shinto, the ethnic faith of far-away Japan, and about which nothing reliable is yet generally known.

It appears then perhaps sufficiently clear that progress in theological training should include hierology. Meanwhile those who would study it have but six institutions in America where they can do so.

Comparative Religion Notes.

COMPARATIVE RELIGION AT THE UNIVERSITY OF CHICAGO.

The study of Comparative Religion, or, to explain this cumbrous phrase, the philosophy, history, and scientific comparison of the religious beliefs and practices of humanity, is a new thing in the field of science, a product of the present century. It has been introduced last of all into America, where only within the past few years has anything like adequate provision been made for it in our institutions of learning. The attention of many Christian people has been called to the importance of the knowledge of the other religions of the world by the recent Parliament of Religions, and it is to be hoped that the interest thus aroused will give an impetus to this new science and gain for it a larger sphere in the world of liberal studies.

In connection with the article on "The Need of Systematic Study of Religion," which appears in another place, it may not be unfitting to call attention to the work and plans of the Department of Comparative Religion in the University of Chicago.

The Department, while aiming to do work of a purely scientific character throughout, may be said to have a twofold purpose—theoretical and practical.

In its theoretical side it will afford constantly enlarging opportunities to students to work in the fields of the philosophy and history of religion. Not only in the special department of Comparative Religion itself, but also in the other and related departments of the University are courses open to students of religion.

It is believed that the City of Chicago affords a very advantageous opportunity for this study. Its already large equipment in the way of libraries for research, its new Columbian Museum with its valuable section devoted to Anthropology and kindred sciences, and its other private collections of books and religious objects, are important adjuncts to the special and direct work of the University in Comparative Religion. A beginning has already been made by the University itself in a Religious Museum. A special and valuable loan collection of cultus implements and other religious objects of Shintoism, Japanese and Indian Buddhism, etc., is on exhibition in the Walker Museum and in use in the classes of the department. A constantly increasing special library on Comparative Religion is at the service of students.

The attention of missionaries and others who may have collections of religious objects or of books on the history and philosophy of Religion, is called to the University as being a safe place of deposit. Friends of this work who

may have such collections or meet with opportunities to secure such, could do great service by placing them at the disposal of the department.

On its practical side the department hopes to make itself useful to those who are intending to enter the work of Foreign missions and to those missionaries who may desire to investigate more deeply the special religions with which they come in contact, or the subject of religion in general.

Instruction will be therefore offered in the near future in the living languages of the Orient—Chinese, Japanese, Hindustani and the various dialects of these countries, Arabic, Turkish, Armenian, etc. It will thus be possible for the intending missionary to gain beforehand a fundamental knowledge of the language of that people among whom he is to labor. It cannot but be seen that this is a most valuable as well as an entirely new addition to the educational opportunities of this country.

It may not be unfitting to present a conspectus of the courses already offered in the department and in related departments of the University during the last year and the present year. They are as follows:

In 1892-93.

1. *Early Historical Religions. Lectures on the Religions of Egypt, Babylonia, Assyria and Phœnicia.*

2. *Egyptian Religious Texts, analyzed and their contribution to religious thought investigated.*

3. *Babylonian Religious Texts, especially the so-called "Penitential Psalms."*

4. *The Religions of Greece and Rome.*

In other departments the following related courses were offered:

I. *Philosophy.* 1. History of Ancient Philosophy. 2. Apologetics (Christian). 3. General History of Philosophy. 4. Movements of Thought in the Nineteenth Century. 5. History of Ethics.

II. *Semitic Languages and Literatures.* 1. The History of Israel (several courses). 2. The Earlier and Later Suras of the Koran (Arabic). 3. The Cuneiform Inscriptions and the Old Testament. 4. Old Testament Prophecy. 5. The Sects in Judaism. 6. Early Old Testament Traditions.

III. *Social Science.* 1. General Anthropology. 2. Prehistoric Archæology.

IV. *Greek.* 1. Introduction to Greek Philosophy. 2. Special Study of the Platonic Ethics.

V. *Biblical Literature.* 1. The Work of Peter and Paul. 2. Parties and Controversies in the Apostolic Age. 3. The Teaching of Jesus in relation to the Thought of his Day.

VI. *Latin.* 1. Persius (including the Condition of Morals and Religion in Rome immediately before the introduction of Christianity). 2. Roman Private Life.

VII. *Theology.* 1. Theology as Taught by Paul.

VIII. *Church History.* 1. The History of the Christian Church (several courses). 2. The History of Modern Missions. 3. Asiatic Missions.

In 1893-'94.

1. *The Religions of India. Vedism, Brahmanism, Buddhism and Hinduism.*
2. *The Religions of China.*
3. *The Religions of Japan.*
4. *The Religions of Greece, Rome and Northern Europe (Kelts and Germans).*
5. *Islâm, or the Religious Movement proceeding from Mohammed.*

Courses in other Departments in addition to those of the previous year are in part as follows:

I. *History.* 1. The Decline of Rome and the Dissolution of the Ancient Classical Civilization. 2. The Protestant Reformation and the Religious Wars. 3. Relations of Hebrew and Egyptian History. 4. Relations of Hebrew and Babylonio-Assyrian History. 5. The History of Mohammedanism to the end of the Crusades.

II. *Social Science.* 1. Social Institutions of Organized Christianity. 2. The Sociology of the New Testament. 3. The Family (historical and contemporary).

III. *Semitic.* 1. Introduction to Talmudic Literature. 2. Readings in the Babylonian Talmud. 3. Jewish Philosophers. 4. Readings in the Mishna. 5. The New Testament and Talmudic Analogies. 6. Bilingual Babylonian Psalm Literature. 7. Assyrian and Babylonian Life.

IV. *Latin.* 1. Introduction to Greek and Roman Archæology. 2. Lucretius (exposition of his philosophical system in the light of ancient and modern materialistic thought). 3. The Tusculan Disputations of Cicero (his practical philosophy and ethical teaching, and his views on immortality, etc.) 4. Seneca (exhibiting his philosophical and religious views). 5. Roman Philosophy as seen in the writings of Cicero.

V. *Biblical Literature.* 1. Jewish Literature of the Maccabæan and Primitive Christian Periods. 2. The History of New Testament Times.

VI. *Theology.* 1. The Relation of Philosophy to the Christian Religion. 2. Theology of the Synoptic Gospels.

In 1894-'95.

In the Department of Comparative Religion the following courses, among others, will be given in the coming year:

1. *The History of the Hebrew Religion.*
2. *The Religions of Non-Civilized and Half-Civilized Peoples.*
3. *The Earliest Historical Religions.*

The past and present students of the department have been recently organized in a *Comparative Religion Club*, which meets monthly throughout the year. The officers for the present year are Edmund Buckley, President, and E. C. Sanderson, Secretary. The purpose of the club is to advance the study of Comparative Religion by investigation and intercommunication. Papers are read by members of the club, and addresses are given by investi-

gators and scholars in this and related fields. The club has already been addressed by Mr. Buckley upon Religion in Japan, and by Professor Frederic Starr, of the University, on Objects used in Jewish Worship, with an exhibition of specimens.

In connection with the work in the University Extension Department of the University it is contemplated to offer to any desirous of it opportunity to undertake, by correspondence, work in Comparative Religion. Plans and arrangements are not yet matured except so far as they are in accordance with the general principles of University Extension. Expressions of opinion are invited on the part of any who may be interested in such a movement. It is believed that there are not a few clergymen who could profitably take up and carry on studies in this field by correspondence.

The Department expects in the near future to establish *The Journal of Comparative Religion*, a publication issued quarterly, each issue being of about 100 pages, which will be devoted to a scientific study of the history, philosophy and phenomenology of Religion, to the enlightenment of intelligent persons upon the subject of Comparative Religion, and serve as a medium of communication and information among scholars in this field.

The Department is under the direction of Associate Professor George S. Goodspeed, Ph.D.

The present year it has two fellowships, yielding about \$300 each. The University Fellowship is occupied by Mr. Theo. G. Soares, who is devoting his work to the History of the Hebrew Religion.

A Special Fellowship, founded by Professor Emil G. Hirsch, Ph.D., is occupied by Mr. Edmund Buckley, M.A. Mr. Buckley's special field of investigation is the Religions of Japan, especially Shintoism.

University fellowships are assigned yearly solely on the ground of proficiency already attained in this department of study. The fellow is expected to give one-sixth of his time to some service in connection with the University, ordinarily in editorial work or instruction in the department.

Exploration and Discovery.

RECOVERY OF A ROMAN MILESTONE.

By DEAN A. WALKER, M.A.,
The University of Chicago.

In going from Amman to Jerash, our intention had been to make a detour to visit Es-Salt on the way. But for some unexplained reason, Sheikhs Fellah and Ali, our own 'Adwan escort, were reluctant to show themselves at Es-Salt. It was evidently a delicate subject with them, and we did not press them for their reasons. Some trouble apparently between them and the military commandant, a few sheep stolen, it may have been, or a matter of tribute unpaid. It was, moreover, an inducement to take the more direct route, that our time was getting short, and as an additional bait to lure us from Es-Salt, Sheikh Fellah enlarged upon a certain "written stone" that we might see if we would let him choose the way, a stone that no one had ever been able to read. It had fallen on its face so as to hide the larger part of the inscription. A Frangi (European), with twenty men to help him, had tried to turn it over, but could not stir it.

Here was a temptation too strong to be resisted, an opportunity to make an original discovery. Where Europe with twenty men had failed, we flattered ourselves that America with ten men might succeed. So we gave up the route by Es-Salt, to the great satisfaction of Sheikh Fellah.

We found the stone to be a portion of a Roman milestone, a column about two feet in diameter and about three feet in length, broken square off at the upper end, but having at the other a massive cubical base that added nearly as much again to the weight of the column. It bore a lengthy inscription, a part of which had disappeared with the top of the column, while so much as remained was on the underside of the stone and bedded in the earth, except the ends of the lines. Not more than six men could get about it to work to advantage, and the square corners of the pedestal, while they gave something to hold by, made it impossible to roll it. Hence, our Frangi predecessor with the muscle of his twenty men had been unable to move it. After one or two puny efforts of five or six strong men pulling and pushing together, it became evident that what we needed was not muscle, but brains, of which we claimed to have the average Yankee's outfit. All that was needed was to dig a small hole under the pedestal, when the weight of the stone being thus divided against itself could be easily overcome and the column tilted to an upright position. It would not be necessary to secure an exact perpendicular.

We set to work with our hands to scoop out the earth. The only tool we could find among us with which to loosen the soil was the long, narrow blade of Sheikh Fellah's spear head, and when the good old man saw his graceful ancestral weapon and symbol of his authority degraded to do the menial work of pick and shovel, he trembled for its safety and devoutly wished he had conducted us by way of Es-Salt. When enough earth had been removed, a vigorous push and pull all together tilted the corner of the pedestal into the hole, and on wiping away the dirt, the inscription could be read. Mashallah! (what God wills), America's reputation with the 'Adwans was made, and the ancestral weapon might now return to its former office and recover its dignity as best it could.

The inscription proved the column to have been set up in the reign of Alexander Severus to mark a station on the military road from Jerash to Amman. Other traces of the road were to be seen along our way, the pavement still in place here and there, and the foundations of buildings whose superstructures had been carried away. Nowhere has Roman power left more traces of itself than in this country to the east of Jordan and the Sea of Tiberius, traces in military roads, milestones, inscriptions, coins, theaters and temples. Here was the frontier of the Roman Empire, to be held against the Bedouin Arabs, and demanding for this purpose strong and watchful garrisons at frequent intervals with means of easy communication between them. And so long as these garrisons were maintained in strength there was security, and wealth made its home here, and brought with it the wealth and refinements of Rome, such as they were, the baths, the aqueducts, the naumachia, the theaters, the gladiatorial shows, the forum, the temples, and the triumphal arch. What did Rome herself have that Jerash did not have? Even the Tiber had at Jerash on a proportionate scale its counterpart in the little brook that runs through the center of the town, which gave excuse for a magnificent stone bridge of three arches. For the dead, also, money was freely bestowed to house them in richly ornamented sarcophagi of black basalt, of which considerable numbers are still to be found in the adjacent necropolis.

Jerash was an epitome of the glory of Ancient Rome, and in its present state is typical of the fallen Roman Empire. But if you wish the fallen Roman Empire in a vest-pocket edition, go out on the old Roman road, a few miles toward Amman, and find our broken and prostrate milestone of the Emperor Alexander Severus.

Notes and Opinions.

The Writing of Josephus "Against Apion."—This treatise was written by Flavius Josephus about 100 A.D., probably at Rome. The original text is Greek, of which an excellent critical edition has recently been published by Professor Niese. The best English translation is by Shilleto (Bohn's Library), and contains about 40,000 words.

Jewish literature during the period 200 B.C.—100 A.D. was almost wholly apologetic—either indirectly, setting forth the history, religion and wisdom of the Jews that they might be known and appreciated by the Roman world; or directly, defending the Jewish people against the calumnies of their pagan censors. To the latter class belongs this writing of Josephus. It is a comprehensive and skilful apology for Judaism, directed principally against one Apion, an Egypto-Roman rhetorician, but replying also to the whole class of defamers of the Jews.

Book I. answers the charge that the Jews were an upstart nation without a history, by citing early references to the Jewish nation in the historical writings of the Egyptians, Phœnicians, Chaldeans and Greeks. It also refutes the calumny that the Jews were the leprous offscouring of Egypt driven thence. Book II. replies *seriatim* to the charges of Apion that the Jewish nation had a vile origin, kept an ass-head in their holy place to worship, had an annual human sacrifice, swore enmity to all foreigners, produced no great men, and so forth. Then the writer gives a complete exposition of the origin, history, religion, laws and customs of the Jews, showing them to have had an honorable and influential career, and to be possessed of institutions greatly superior to those of the Gentile nations.

Certainly Josephus puts the best possible appearance and interpretation upon Jewish history, beliefs and customs; yet the treatise is in the main a true and dignified defense, the best apology for Judaism that has come down to us. It is of high historical value, since it contains the estimate put upon his own nation by a learned and able Jew writing in the full and liberal light of the Græco-Roman world of the first century of our era. C. W. V.

The Aims and Methods of the Higher Criticism.—An article upon this theme appeared in the *Arena* for December, from the pen of Professor Wm. Sanday, D.D., LL.D. The substance of the article appears in the following extract: "It ought now to be distinctly understood that the higher criticism of the Bible as such makes no assumptions of a philosophical or theological character, and certainly none which interferes with a full belief in a real objective inspiration of the books to which it is applied. It is what it pro-

fesses to be, and it does what it professes to do, and nothing more. It discusses the authorship and date of the biblical books by the same methods as those by which it would discuss the same questions in the case of a classic of profane literature. When the book to be examined is historical, it discusses also its character and value as history; but it does this on grounds which come properly within the province of criticism, and it entirely refuses to be bound by any such postulate as the impossibility of the supernatural. If there are critics who adopt this, they do not do so *as critics*, and my own belief is that by so doing they spoil their criticism."

Christ's Parables as Compared with Those of Other Teachers.—In the introductory portion of his "Bible Class Primer" upon the *Parables of Our Lord*, Professor Salmond compares the parable as used by Christ with the parable as used by other great teachers. It was a favorite method of instruction, he says, especially with those of the East—Arabs, Persians and others. It was also much used by Jewish teachers before and in Christ's time. Eminent Rabbis—Gamaliel, Hillel and others—are reported to have taught by parables, and numerous examples of these Jewish sayings have come down to us. Some of them are of much beauty and point. But mostly they were artificial, unnatural and fantastic in form, and often trivial in meaning. They were also meant for the Scribes and their disciples, not for the common people. So that, in teaching by parables, Christ adopted a method that was recognized among the Jews. But while there might be some formal resemblance to them, the parables of Christ differed vastly in quality and character from the Rabbinic parables, and were incomparably superior to them. They were free from all that was forced, exaggerated and grotesque. They had nothing of the stiffness and exclusiveness of the schools of learning, and they were spoken to the disciples and the common people. They were taken from the most familiar things in nature, life, social habit and popular custom, but they were of the heavens heavenly, speaking of the highest truths, the great things of God and the souls of men, as no other parables have ever done.

The Pharaoh of the Exodus.—The prevalent idea that Merenptah, son of Rameses II., was the Pharaoh of the Exodus finds an alert and interesting objector in Mr. A. L. Lewis, writing in a late issue of the *Proceedings of the Society of Biblical Archaeology*. He suggests that the words "in the land of Rameses" (Gen. 47:11) and "Pithom and Raamses" (Ex. 1:11) may possibly be "conjectural additions of some archæologically-minded Jews of Alexandria after the time of Josephus." Support for this opinion appears in the entire omission of these names by the Jewish historian who is elsewhere so observing of details. There are two other serious objections to the current theory. First, the interval between Merenptah and Shishak is barely sufficient for the events between the Exodus and Rehoboam, granting that Merenptah commenced reigning in 1322 B.C., while it is wholly insufficient if we assume 1200 B.C., as many do, for that event. Second, it is extremely improbable

that Rameses, who had several sons, raised up in his family an alien as heir to the throne.

The recent discoveries of Dr. Petrie at Tell-el-Amarna have afforded some light on Mr. Lewis's theory, which he briefly restates. Khuenaten was the first oppressor of the Israelites, and it was his eldest daughter, Meri Aten, who adopted Moses. Greater correspondence exists between the depicted family life of Khuenaten and Josephus's account of the treatment accorded Moses in the royal family than exists in the case of any other Egyptian king. The flight of Moses occurred shortly before the succession of Horemhebi, and his return was on the death of that sovereign. Rameses I. was the Pharaoh of the Exodus, Seti I. was the Egyptian monarch during the period of the wilderness wanderings, and Rameses III. was probably upon the throne before the Hebrews had made much impression on Southern Palestine.

Mr. Lewis admits that this theory does not comply exactly with our text of the Old Testament. But inasmuch as no theory has been or can be advanced that will harmonize with the Egyptian records hitherto presented, this, which provokes fewer objections than others, enables one to fit together the histories of Israel and Egypt.

The Jews and Judaism of To-day.—A careful census of the Jews in Palestine, made by the German Palestine Society, shows that the number of Jews now in the Holy Land is 43,783, not far from the number in that country immediately after the restoration from the Babylonian captivity. The number of Jews in Jerusalem has nearly doubled during the last ten years, increasing from 13,920 to 25,322, and now constitutes about three-fifths of the entire population of the city. Many colonies have appeared in recent years in different parts of the country, nine of them in the neighborhood of Jaffa include a thousand Jews. The colonizing movement, supported and directed by men of great influence, is assuming large proportions. The land held by or for them amounts to 80,775 acres, a large part of which lies along the line of the proposed railroad from Haifa to Damascus. The entire number of Jews in the world is estimated at 7,403,000, of which 6,800,000 are in Europe. These facts were given in a recent number of *The Congregationalist*, in which Rev. James H. Ross speaks of the Jews in the United States. There are probably more than a million in all, and with a few exceptions they are thoroughly loyal to our government and appreciative of the spirit of Americanism. They are industrious, economical, proud, charitable to each other. They generate few dependents or criminals.

Ecclesiastically Jews are Congregationalists, as they have no recognized head, no national organization with authority to make and execute laws. They have refused to adopt a creed which might be imposed upon any congregation. Religiously, the Jews are divided into the Orthodox (or conservative) and the Reformed (or liberal) Jews. The Orthodox Jews adhere to ancient, historic, traditional Judaism. The Reformed Jews are not strenuous concerning the ritual, the wearing of the hat, the separation of the sexes in worship, the

observance of the seventh day, and so forth. They are subdivided into various schools or wings as other religious sects are. They have affinities with American Unitarians in emphasizing the unity of God and in repudiating Trinitarianism. Some are rationalists of a supreme type. According to the last census the surprising fact was revealed that the reform wing in the United States is now in the majority, there being 72,000 communicants of them (heads of families only being counted as such) to 57,000 communicants of the orthodox wing. There are 533 Jewish congregations, holding property valued at \$9,754,000.

Christ the Light of Man, John 1 : 9.—This passage is discussed at length by Rev. P. J. Gloag, D.D., in *The Thinker* for December. The real difficulty he finds in the construction of the words "coming into the world;" are they to be taken with "every man," or with "the light?" The phrase "that cometh into the world" is never used in Scripture of ordinary birth, but is frequently employed of the incarnation, the coming of the Messiah. Therefore it is "the light coming into the world." But is the "coming" to be thought of as continuous and perpetual (so Westcott), or as a reference to the single act of the incarnation? Dr. Gloag decides for the latter view. He would read the verse thus: "The true light which lighteth every man came into the world." This "true light" is the Lord Jesus Christ, who "lighteth every man." But how? We are not to limit the light which proceeds from Christ to Christians. He is the source of light not only to saints under the New Testament, but also to saints under the Old Testament. It is of the preëxistent Christ that John is speaking, of Christ before he came into the world. Christ was the mediator under the Old Testament dispensation as well as under the New (cf. 1 Cor. 10 : 4, 9). Further, he is the light not of the Jew only, but of the Gentile, of men in general. He is the source of all good thoughts among the heathen who lived outside the pale of revelation. All good in man, all his holy thoughts and purposes and aims proceed from Christ the light of the world—all these are rays, broken and fragmentary, of the Sun of Righteousness. The virtues of the heathen, their high moral attainments, are the effects of Christ's spirit. So also the glimpses of truth embodied in their religions, and still more in the lofty theologies of the ancient world, are due to a partial illumination by the same Spirit. Socrates' divine monitor was the Spirit of Christ speaking to his soul. These men were Christians before Christianity, inspired by the Word before he became incarnate in Christ Jesus. Finally, he is the light of *every* man. Man is created in the image of God, a divine light is enkindled within him; he is a religious being, formed to love, serve and obey his Creator; there is a sense of God in the human soul, which distinguishes him from the lower animals. This God-consciousness in man is a ray proceeding from him who is the Light of the world.

Synopses of Important Articles.

THE BUDDING ROD. By REV. HUGH MACMILLAN, D.D., LL.D., in *The Expositor* for November, 1893. Pp. 362-373.

The story of the rebellion of Korah is given briefly with its cause and its punishment, and the fact noted that the rebels in demanding the priestly office for the entire tribe of Levi were blind to their own interest, since the office thus cheapened might then with equal reason be claimed by every head of a family throughout Israel and an attempt be made to return to the patriarchal system.

The severity of the punishment was necessary to vindicate once for all the authority of Aaron as God's appointed high priest.

The test of the rods by which the rest of the people were to be convinced was of the nature of decision by lots. The practice of casting lots to obtain an impartial decision was a common one in ancient times. The methods and instruments used were various, but the principle was the same in all, a belief that the Deity thus directly communicated his decision.

The method used in this case was a novel one. The remainder of the article is taken up with thoughts on the rod and its budding. The twelve rods laid up in the Tabernacle were the ancestral staves, and the important part which this staff plays in the East as the symbol of authority is dwelt upon. The staves thus in a peculiar sense represented the tribes. The several incidents are then brought out by which the character of the event as a miracle is enhanced. The rod of Aaron was no recent cutting from the parent stock which might under proper conditions of moisture have shown signs of life. It was an old, dry stick, with bark worn smooth by constant handling. Then, too, it was not in a fertile place, exposed to quickening influences of sun and rain, that the rod budded, but in the desert and laid away in the darkness of the night and the inner chamber of the Tabernacle. And finally this budding was accomplished in a single night.

Yet God's economy in the use of miracles is shown in his choice of a staff cut from an almond tree, which by nature is the first of all trees to spring to life and puts forth its buds before the leaves. And the bark had not been peeled from the staff. Moreover, it was probably the same staff that had been used in other miracles of testimony, as that of the serpent at Horeb, and before Pharaoh, and in dividing the Red Sea.

The budding rod is typical of the perpetual life of the Aaronic priesthood. It was typical of self sacrifice, since a bud or a fruit is an arrested branch, diverted from a selfish growth to give up its life for beauty or for food, in

contrast to the barren fig tree whose selfishness our Lord cursed. In this way the budding rod was typical of true greatness and authority which manifests itself not in ruling but in serving. The rebels had been seeking the priesthood from selfish motives, that they might lord it over their brethren, but God had appointed Aaron to the office to minister. The rod was typical of Israel, "the rod of his inheritance," in whom God purposed that all the nations should be blessed, and finally it was typical of Christ, whom the chief priests and Pharisees would have put aside, but God chose him and rejected them, and by his resurrection, typified in the budding of the rod, Christ was proved to be the chosen one, the Messiah.

The article is throughout homiletical, rather than critical or controversial, and intimates no question as to the supernatural element or the historicity of the account.

D. A. W.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. XI. WITHOUT AND WITHIN.
By PROFESSOR A. B. BRUCE, D.D., in *The Expositor* for November, 1893. Pp. 348-361.

What is the connection in Paul's thought between the religious and the moral? Christianity, as taught by Paul, seems on its face to be religious or even theological, rather than ethical. As such it offers two guarantees for holiness, the moral dynamic of faith, and the influence of the Holy Spirit. But even with these high motives, the realities of conduct fall far below the ideal. What does Paul think of this incongruity, and what the connection in his mind between the objective and the subjective, the real and the ideal?

The crudest solution is to find in Romans chaps. 1-5, on the one hand, and chaps. 6-8 on the other, two incomparable theories of salvation, the forensic and the mystic. But such an interpretation is wholly unworthy of the apostle, who had gotten far beyond experimental thinking when he wrote the Epistle to the Romans.

The other extreme of interpretation would expound, by ingenious exegesis, either section of the epistle in terms of the other; and which of the apparently different types of thought is to be resolved into the other will depend on the interpreter's theological bias. One would see in both sections only objective righteousness, only subjective righteousness. But it is entirely legitimate for one to insist that the two aspects of Pauline teaching must be allowed to stand side by side, and ought not to be explained the one into the other. Justification and regeneration are two acts of divine grace, sovereign and independent—the only nexus between them being God's gracious will. Dr. Stevens, in his work on "The Pauline Theology," attempts to soften this merely external view of the relation between justification and regeneration by making the distinction simply that between form and essence. Justification by faith is merely the formal principle of salvation,

while the real principle is moral renewal through union with Christ. But to this, it must be objected that Dr. Stevens imputes to St. Paul a distinction which exists only for the modern consciousness. Objective righteousness was to Paul more than a form, it was a great essential reality.

The real explanation is to be gotten from the psychological history of the apostle's thought on these themes. First, his escape from *legalism*. He finds rest for a moment in the ideal of righteousness as realized in Christ. But the spiritual forces at work in his soul lead him to aspire higher. His faith about Christ is incessantly active and the Holy Spirit works a mighty change in his heart. But the potent influence of the flesh constantly disturbs his serenity and blinds his hope. These are the three elements that furnish food for the apostle's reflection—faith, the Spirit, and the flesh. And how were these facts of the Christian consciousness to be formulated and correlated? The apostle could not be at rest until he had a way of thinking on these matters, and the results of his meditation lie before us in Romans chaps. 6-8. They consist of his doctrine of faith as a spiritual force, his doctrine of the Holy Spirit as the immanent source of Christian holiness, and his doctrine of the flesh as the great obstructive to holiness.

It follows then that the doctrine of objective holiness met the spiritual need of his conversion crisis; but the doctrine of subjective righteousness came in due season to solve problems arising out of Christian experience. These two doctrines, when they had both been revealed, lived together peacefully in Paul's mind. This psychological explanation is much safer and much more supported by fact than that of certain theologians who ascribe Paul's distinctive doctrines to Pharasaistic and Hellenistic sources. The true key to the Pauline theology is that personality of the man as revealed in a remarkable religious experience. Paul found, when he entered the church, that the doctrines of faith and the Holy Spirit were universally regarded as *veræ causæ* within the spiritual sphere. In his conception of the subtle nature of faith, he distanced all his contemporaries. The *faith-mysticism* is all his own, it is the peculiar poetic creation of an individual idiosyncrasy. Paul was gifted at once with an original intellect, an extraordinary moral intensity, and a profoundly mystical religious temperament, and no doctrine could pass through his mind without undergoing a profound change.

As to the relation of these two aspects of the apostle's double doctrine of righteousness, no trace of the psychological development is found in the Epistles. In Romans, the doctrine of subjective righteousness is set over against the notion that reception of "the righteousness of God" by faith is compatible with indifference to personal holiness; in Galatians it is presented as the true method of attaining holiness as against a false method. In Romans, the opponent is a man who conceives it possible to combine reception of God's grace with continuance in sin; but in Galatians, he is a man who earnestly desires to be righteous in heart and life, and fails to see that he can reach that goal along the line of faith.

C. E. W.

THE PLACE OF CHRIST IN MODERN THOUGHT. By PROFESSOR C. A. BECKWITH, in *The Andover Review* for July-August, 1893.

The modern scientific spirit has vindicated the humanity of Jesus. The question which we have to answer is not whether Christ is human, but whether he is anything more than human; or rather, perhaps, being human whether he is all that even man may become. In this paper we wish to trace some of the recent modes of viewing the person of Christ from the point of view of anti-supernaturalism, of literary and historical criticism, of idealism, of experience, of a modification of sinless perfection, and of purely ethical sonship; and to indicate wherein they seem defective.

All the anti-supernaturalistic theories of Christ unite in the characteristic premise that the nature of Christ is simply that of man. The naturalistic and supernaturalistic views of the person of Christ spring from two fundamentally divergent tendencies of human thought. They are mutually exclusive. There are but two ways in which the anti-supernaturalistic view of the person of Christ may prevail. One—by showing it to be the only interpretation of the Christian facts, either by reducing the Christian facts to the grade of common events, or, while admitting that they are exceptional, to account for them on the ground that they are due to forces resident in human nature. The most favorable word that can at present be spoken for naturalism is that it is an hypothesis that awaits its verification. The other way by which the anti-supernaturalistic theory may prevail is by the gradual change, on the part of the church, in its mode of conceiving of those elements which have been held as essential to its Redeemer. No doubt within this century a vast change has come over Christian thought. A neglected element of Christology has been restored to its rightful place. But though the human element in Christ has been shown more clearly, the divine element will not be rejected, but will be seen in the human more gloriously manifested.

Passing to the documents we find them in dispute. But when the last word of New Testament criticism shall have been said, we do not fear lest enough indisputable materials will remain to form the picture of a divine-human person who is at once natural and supernatural, consistent with himself, capable of vindication on grounds both of history and reason.

Another mode of representing the person of Christ is the idealistic. This underestimates the importance of the historic Christ. It is said, for example, that it does not matter whether the signs which the evangelists ascribe to him were really wrought by him, or are open to some other interpretation more in accord with the modern idea of the world, provided we believe in the spirit of sympathy out of which they were said to spring, and by which the evils of society are in all times alleviated. The essential truth of the traditional view of the birth and the resurrection, respectively, are the sonship of all souls from God, and the continued personal identity after death of all men as well as of Christ. One need not wholly condemn the philosophy with which this movement is allied, since, by showing the essential unity and spirituality of

the universe, it has gone far towards counteracting the materialistic and deistic tendencies. It claims to be constructive in its treatment of the ethical spirit of Christianity. It makes its appeal to what is noblest in man—his rational and spiritual nature. It sets free a rigid dogmatism from bondage to the letter. And yet its promise is delusive, for the principle is defective and the method faulty. The historic person of Christ has the wholly exceptional interest that in it the real and the ideal are identical. It is necessary for us, not to let go, but to hold fast, this fact, and even more deeply to penetrate into its historic reality, for only thus can we rise to the full significance of the ideal of truth and love, of God and man, which apart from this fact the reason has vainly sought to picture for itself.

There is another view of the person of Christ closely allied to this. It has been said, whatever is true of the historic Christ of the gospels or of Paul, we have a living Christ witnessed to in our own experience. Experience, however, by itself, as it cannot create, so it is unable to preserve a true knowledge of the living Christ. Experience of Christ is dependent on the historic record. The record furnishes but the material and the form of the Christian knowledge of the Redeemer. The question is not what is possible for a day, but what is essential for the continuous preservation, the accurate and robust development, of Christian belief.

We come next to the question of the sinlessness of Christ. Than this no fact has greater apologetic value for estimating the person of Christ. With it stands and falls not only his work as Redeemer, but also his person as divine. Each objection to the sinlessness of Christ rests on an assumption. The question is primarily one not of dogma, but of fact. If the gospels contain any reliable testimony concerning Christ, they furnish many statements unquestionably originating with him, which can only be explained on the ground of his sinlessness, and they present his self-consciousness not only as free from any shadow of sin, but as ever radiant with the unclouded approval of the Father. There is no reasonable doubt that the church was founded on the implicit belief in the perfection of his earthly life; and every group of apostolic witnesses confirms to us this fact. More and more Christianity is seen to be bound up with Christ. As a redemptive religion, it stands or falls with him.

Suppose that he was sinlessly perfect, one who may be truly called Son of God, in what sense shall we use the appellation? Do the Christian facts warrant us in speaking of metaphysical or only of an ethical Sonship? We recognize the value of the ethical conception. It has freed Christology from the metaphysical bondage of the past. It results in a more vital thought of the Fatherhood of God, and of the work of Christ as the ideal man, in whom life finds its completion. As a regenerative force it will be manifest in the preaching of the gospel as an evangel of redeeming love. Yet this conception is incomplete. There are rational presuppositions which underlie all facts. The reason seeks for causes. The ethical view does not harmonize

either with the view of the New Testament writers who affirm the pr  existence of Christ as the Son of God, or with the self-witness of Christ. In the Johanne gospel there are positive assertions of a timeless existence apart from this world. The interpretation which declares Christ to be the eternal Word, the Son of God become incarnate in Jesus Christ, makes belief in his sinlessness credible, justifies the homage which both the reason and the heart of man have rendered to him, and vindicates the claim of universal Lordship which he asserted for himself. Another objection to the purely ethical conception of the Sonship of Christ is its relation to redemption. To Paul and John, and the author of the letter to the Hebrews, the significance and validity of Christ's work for the benefit of sinners lay not simply in what he did, but also and especially in the nature of his person as divine-human, who being pre-existent became incarnate, and dwelt among us full of grace and truth. According to them, he was the human manifestation of God, the distinctive aim of whose mission was to deliver men from sin through the self-sacrifice of divine love. The virtue of his atoning work lay, not in his divinity apart from humanity, nor in his humanity apart from divinity, but in his personality, which drew its contents from his divine and human nature.

The supreme duty of our time is to gain and guard an accurate knowledge of the historic Christ. In our apprehension of him we must be absolutely guided by what he knew himself to be—the Son of God and Son of Man, the Saviour of the world.

This paper was delivered as an address at the inauguration of the author as Buck Professor of Christian Theology and Lecturer on Church Polity in Bangor Theological Seminary. The paper shows a clear insight into the various phases of modern thought concerning the person of Christ, and a strong grasp of the Christian conception.

T. H. R.

SIN. By REV. R. W. DALE, D.D., LL.D., in *The Expositor* for September, 1893.

"Sin is lawlessness" (1 John 3 : 4). John means that lawlessness is of the very essence of sin ; that in every sin there is a disregard of the divine law which should determine not only the acts and the words of men, but their spirit and temper. The Authorized Version reads : "Sin is the transgression of the law." This, though less accurate, seems simpler and clearer than the new. The law is God's law, and has absolute authority over conduct. It determines how we ought to regulate our *personal life* ; it determines our *duty to others* ; it determines our *duty to God*.

But what is transgression? According to the common meaning of the word, it is a definite and voluntary act. For example, to transgress the law which requires us to speak the truth is to tell a wilful lie. But there are sins which are not included in this definition. It is sinful not to be grateful for kindness ; but though a man may be ashamed of his ingratitude and feel the

guilt of it, the will has no power to command gratitude. Envy, jealousy, covetousness, suspicion and distrust, pride, vanity—all these are sinful; they are resisted by a good man because they are sinful; they could have no place in a heart perfectly free from sin; but the will though it may prevent them from breaking out into evil words and evil deeds, cannot extinguish them. While they remain in the heart a man is conscious of sin and of guilt, even when the whole force of the will is being exerted to conquer them. There is sin and there is righteousness, not merely in acts and words which are voluntarily done and spoken, in thoughts and feelings which are voluntarily permitted to take possession of the mind and heart, but also in the very elements of our life. Every conception of sin is fatally defective in which this fact does not hold a large place. There is sin and there is righteousness in what we are as well as in what we do.

Under the law of heredity the definite moral evils which are constitutionally present in parents reappear in the children. There is what may be described as a community of moral life between those who have descended from the same ancestors; for good as well as for evil, they are one. But though this is true, a man does not condemn himself the less because he knows that the sins of which he is guilty are the sins of which his fathers were guilty. There is also a community of moral life between all mankind. Is it possible to resist the conviction that there is present in the very life of man a force, a tendency, a bias, an element—call it what you will—hostile to righteousness. Always and everywhere, according to the testimony of poets, historians, moralists, and the founders of the great historical religions, men have failed to live the perfect life. The sense of failure has been most intense where the consciousness of personality and of moral freedom have been most vivid, and the ideal of goodness the noblest. In the life which is shared by the whole race, whatever other and noble elements there may be—and there are many—there is a power which makes for unrighteousness. This is what theologians mean when they speak of the race as a fallen race.

In the New Testament the universality of human sin is assumed, but about the mystery of its origin, except in the single passage in the Romans (chap. 5), the New Testament is silent. If we share the sin of the race we also share its redemption. The race was created in the eternal Son of God, and was destined in him to eternal perfection and eternal joy. Nor has the divine purpose been finally thwarted by human sin.

This a very clear and interesting article of much breadth of thought and insight.

T. H. R.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Sunday School Examinations.—With the current six months the Sunday School examination system of the Institute must undergo some changes. These will be in the line of rendering the examinations more accessible, and if possible making them take a more general hold upon the Sunday School world. Up to this time, while purporting to cover the ground of the International lessons, preparatory work has been assigned, and direction sheets and helps suggested. This has made the work really a course of study with an examination at the close.

As other departments of the Institute work—the Young People's Four Years' Course, with one thousand members already at work, and the proposed reading courses, which begin October 1, 1894,—now render a study course, based on the International lessons, unnecessary, the examination will in future confine itself strictly to the lines of the lessons which it is supposed to follow.

A preparatory outline will therefore be published in the leading International Sunday School publications early in each quarter. The examination upon the lessons of the six months will take place Saturday, June 30, 1894. The questions in three grades will be sent to all superintendents or teachers who remit ten cents to the Institute before June 1. In quantities the question sheets will be furnished at two cents each.

Any minister, Sunday School superintendent or teacher may become the examiner for his candidates. All candidates desiring to have their papers graded and to receive certificates from the Institute will forward their papers through the examiner to the office of the Institute, enclosing fifty cents for each paper. Of course no fee is required of those who do not wish to have their papers graded by the Institute.

The perfect accessibility of the plan will, it is hoped, secure its general adoption in the Sunday School world.

Correspondence Work in the English Bible.—Much has been said about the work of the Institute in popularizing the study of the English Bible. It must not, therefore, be concluded that the thorough and scholarly element in this department of work has been abandoned. On the contrary, students are continually enrolling for the higher work, and not a few of those who are now making the teaching of the English Bible a specialty in our schools and colleges received their first inspiration from the correspondence courses of the Institute. Questions in regard to the method used in this correspondence work in the English Bible are frequently asked. The following specimen of

a direction and recitation sheet, two of each of which are exchanged by the Institute and the pupil every fortnight, will perhaps illustrate the plan.

Specimen Lesson.—Luke 4:31-44. (Read very carefully the passages for study).

I. Subject: Christ's early appearance at Capernaum and neighboring towns.

II. Words and Phrases: vs. 38, *great fever*: medical term for violent fever heat; vs. 39, *over her*; Jesus was bending over her; *rebuked*: the fever regarded as a hostile power; *immediately*: the proof of the miracle is in the suddenness of the effect; the *sun was setting*: a picturesque touch; vs. 40, *every one*: his ministry knew no weariness, etc.

III. Summary: A Sabbath day of teaching and miracle working is closed with a wonderful scene of healing; it was the last day of his early ministry in Capernaum. On the next day, he starts on his mission to the neighboring towns.

Observation: vs. 41, vs. 43. Christ's activity was ceaseless when once he had entered on his work.

Christ was anxious to conceal his Messiahship until he had done his work; for its announcement brought him into danger, as at Nazareth.

Topics for Study:

(1) The public excitement. Consider what was the occasion of so much excitement; what was the early popular conception concerning Christ. Could the excitement be expected to last?

(2) Christ's early miracles: Consider how they were performed, some by a simple rebuke, others by the soothing touch of his hand. The crowd was in breathless sympathy, and every body believed in his power. The miracles were almost countless.

Religious teaching:

As long as Christ wanted to heal their bodies, they were very willing to cleave to him.

Recitation:

I. Note the variations between Revised Version and Authorized Version: vs. 31, R. V., "And taught them on the Sabbath day"; R. V., "And he was teaching them on the Sabbath day"; vs. 43, A. V., "I must preach the kingdom of God," R. V., "I must preach the good tidings of the kingdom of God."

II. What is the subject of the section?

The wonderful effect of Christ's early visit to Capernaum.

III. Explain the noteworthy words and places:

Vs. 39. *Immediately*: It was a miracle because she arose immediately and ministered. Vs. 43. *Every one*. Christ could not desist from teaching until *every one* was healed. Vs. 39. The *sun was setting*. We can imagine the crowd gathered amid the quiet beauty of the early twilight, etc.

IV. Thought of the section:

The "Specimen Lesson" is satisfactory, except the expression "last day." Was it actually his last visit to Capernaum?

V. Topics for study : Discuss the topics suggested in the Specimen Lesson.
Public Excitement : So many marvelous deeds of healing raised the public mind to the very highest pitch of excitement. The impression was overwhelming that a great and wonderful prophet had arisen among them, and they were very unwilling to let him go away from them. And yet it is likely they will soon forget his deeds of healing when once he has pointed out their sins and exhorted them to follow him as Teacher and Guide.

VI. Religious Teaching :

The "Teaching" in the Specimen Lesson is excellent, but it does not indicate how Christ's miracles were as much the spontaneous expression of his divinely tender heart as of a settled purpose to prove his Messiahship.

Special questions for discussion :

Why was Capernaum so favorite a center for Christ's work ?

Because it was on the main Roman road to the north, and was the emporium of trade. People were constantly coming and going from many parts of the country and world.

Work and Workers.

A COURSE of lectures on the Old Testament Literature is being given at Johns Hopkins University by Professor Paul Haupt, who is at the head of their Semitic department. He gave it as his judgment that the period during which the documents supplying the groundwork of the Old Testament were forming was about a thousand years. The earliest document was thought to be the Song of Deborah (Judges 5), written soon after the event it concerns, and not later than 1130 B. C. The latest document was that from which the Book of Esther was compiled, written about 130 B. C. He called attention to the absence of religious thought from David's lament over Saul, which stands next in age to the Song of Deborah.

IN THE January number of *Biblia* the notion is corrected that Egyptian sculptures represent the human body in an impossible pose, namely, the face in profile, the eye full length, the chest in front view, and the legs sidewise. In a photograph lately taken without any special aim by a Cairo dealer, a boy appears kneeling, and there is given just the combination of features generally thought unnatural, the profile of the face, the full eye, front view of the chest, and the legs sidewise. This is the attitude of the modern native, without any constraint, when simply assuming an easy position. The true ideal, therefore, of the conventional Egyptian pose is a three-quarters view, modified by an omission of the much foreshortened parts beyond the profile—a simplification which was essential to an outline system of representation.

THE BIBLIA PUBLISHING CO. will this month (February) issue the most complete edition ever published of the celebrated Egyptian-theological work, the *Book of the Dead*. It is probably the oldest book in the world, was considered by the Egyptians as inspired, and for over five thousand years its prayers, hymns and litanies were in use. Its account of the primitive religious belief is of surpassing interest. It shows that thousands of years before Old Testament history began the Egyptians had lofty conceptions of the Deity, and their moral standard was very high. Besides the translation of the *Book of the Dead*, the work will contain ninety-nine fac-simile plates of the papyrus original, and several explanatory chapters on The Religious Beliefs of Primitive Peoples, The Religion of Ancient Egypt, Animal Worship in Ancient Egypt, The Egyptian Pantheon, and The Symbolism of the *Book of the Dead*. The volume is edited by Dr. Chas. H. S. Davis.

ONE of the most important books in the department of New Testament history in this decade is about to appear from the press of Williams & Norgate, London. It is entitled *The Apostolic Age*, by Professor Carl Weizsäcker.

The Theological Translation Library of this publishing house, which some years ago gave to the English public a large number of the best liberal German works, is about to be resumed, under the editorship of Professor T. K. Cheyne, D.D. and A. B. Bruce, D.D. This volume of Professor Weizsäcker's, translated by Rev. James Millar, is to constitute the first volume in the new series.

A NEW English translation of the Diatessaron of Tatian, the first combination of the four Gospels into one connected historical account of Jesus' life, made by this prominent Christian writer in the second century of our era, has just been published in England. Its title is an extended one, *The Earliest Life of Christ ever compiled from the four Gospels, being the "Diatessaron of Tatian" (circ. 160 A.D.)* The translation is a literal one, made from the Arabic version by J. H. Hill, B.D., and is accompanied by historical and critical introductions and notes. If the work has been well done, the book will be of not a little interest and value. It remains to be seen whether Mr. Hill has added anything to the material upon the *Diatessaron* already published by Rev. Samuel Hemphill and by Professor J. R. Harris.

NEWS comes at a late moment of the death in Edinburgh of Professor William Milligan, D.D., who held the chair of Biblical Criticism in the University of Aberdeen. He had occupied this position for nearly forty years, and was one of the most distinguished scholars of Scotland. The work that he has done has had a permanent effect upon the progress of Christian knowledge and Christian practice. Several volumes remain as his legacy to the sincere public. *The Resurrection of Our Lord*, with its supplemental volume *The Ascension and Heavenly Priesthood of Our Lord*, constituting the Baird Lecture of 1891, his *Commentary on the Apocalypse, Book of Revelation* in the Expositor's Bible series, and the supplementary work thereto entitled *Discussions on the Apocalypse*, are the chief writings by which his influence will continue among us.

A TRANSLATION of Dr. Gustaf Dalman's important work, *Jesus Christ in the Talmud, Midrash Zohar, and the Liturgy of the Synagogue*, has been made into English by A. W. Streane, B.D. The texts are reproduced, and an introductory essay is furnished by Heinrich Laible. The publishers are Deighton, Bell & Co., Cambridge, Eng.

THE Copinger Collection of Latin Bibles, believed to be the largest of its kind in the world, has been given to the General Theological Seminary (Protestant Episcopal) of New York City. It contains 543 editions, in 1,364 volumes, some of which are the only copies in existence, such as the editions of 1483 and 1618. It contains the Venice edition of 1619 which had the first metal engravings, the original edition of the translation from Hebrew of Pagninus, and the first edition in which the verses were numbered. The practical value of this gift, however, is not at all commensurate with its bibliographical value,

a point which the New York *Independent* thought it desirable to emphasize in the following trenchant but truthful language: "It is a very admirable thing to have such a collection in any public library which can afford that sort of luxury; but it should be understood that it is little more than a luxury. Such a collection is rather the amusement of a bibliographer than the material for a scholar. It is very important to have the original text of the Latin Bible settled. That would be a scholarly work, a work which needs to be thoroughly done, a work which would be worthy of the ambition of any scholar because it would be a step toward settling the original Greek text. But a comparison of all the editions of the Latin Vulgate ever printed would give no help in that direction; and for a student of the Bible the last and best critical text is better than all the rest put together. What our seminaries and colleges want is a working library for scholars, not a collection of curiosities for bibliographers." Which may be heartily endorsed.

IN A RECENT issue of a leading German theological paper Prof. Karl Budde wrote biographically of Abraham Kuenen. The following is a translated condensation of his words concerning the great scholar lately deceased: "The publication of the last work from the pen of the late Abraham Kuenen makes a brief sketch of his character and methods a timely topic, especially as he has only too often been misjudged by those who do not accept his views with regard to the Old Testament books and their contents. In him the scientific research of the Old Testament in its modern phases has lost one of its very ablest representatives and expounders. No one has done more than he for the construction of that organic view of the Sacred Scriptures of the Hebrews which is now current among those who have discarded the traditions of former generations in this regard. This is amply proved especially by his two grand works the *Historisch-critisch Onderzoek* and the *godsdiens van Israël*, which show that he has worked in this field as few others. Intentionally do we say "worked." Kuenen was not a genius, he did not attain to truth and to his results by a sudden flash of inspiration. His conclusions were reached by a slow and tedious elucidation and development of facts carefully gathered and sifted. His strength as a scholar lay in the harmony of his various gifts. No single one preponderated over the other. Linguistic feeling, critical insight, æsthetic inspiration, historical judgment, religious predispositions were all plentifully present in his mental and moral make-up, but these were present practically in an even measure. Over and above them all, and controlling and guiding them all, was a searching conscientiousness and a great and grand thirst for the truth. It is expressly to these ethical qualities that Kuenen can ascribe his success. Characteristic of his methods of research is their reliability (*Sicherheit*). He aimed at the greatest possible completeness in the collection of details, at an objectivity and impartiality of judgment, united with a coolness of decision and a circumspection of all the factors coming into play, things rarely found. He sought also to utilize all the materials accessible. It was rare that all the side and byways were not thoroughly investigated, and the conclusions possible

from his premises were always carried out to their uttermost limits, while the degrees of probability were determined in a most conscientious manner. These characteristics appear indeed in his larger works which have been made accessible through translations; but they are still more marked in his many articles in the *Theol. Tijdschrift*, of which he was the editor, and in the journal of the Dutch Academy of Sciences. These essays will be for all times models for scholarly research, just as Lessing's are to the present day. He who would like to know how to make thorough and scientific researches into any department of knowledge can do no better than to study closely the methods and manners of Abraham Kuenen. Especially is this the case in regard to the objective character of the work. His ability of putting himself into the place of others and thinking over the thoughts of others, made him an ideal reviewer. He possessed the rare gift of being able to do justice also to an adversary. He stood upon his post as the conserver of Old Testament science. While modest in his opinion of himself and his work, he inflicted powerful blows when the subject to which he devoted his life was treated in an unbecoming and unscientific manner.

Only an extraordinary man and a noble character could be the representative of such ideals and methods; and that Kuenen was such is testified to even by his opponents in the Dutch church, who knew him also as a factor and a force in the church work and its successes and reverses in the Netherlands. He has often been accused of being heartless, of being cold and indifferent to the true interests of the church. Those who knew him best know how false these representations are. The writer of these lines has long been a close personal friend of Kuenen and has repeatedly enjoyed the hospitality of his house and home. To meet and associate with such a man was a delight and a profit. He shed about him the luster of a kindly friendship and a deep love. Whoever knew him knows that all of his works were written in his heart's blood, and in the seemingly dry and abstruse scientific researches will still recognize the traits and characteristics of this noble man."

Book Reviews.

The Old Testament and the New Criticism. By ALFRED BLOMFIELD, D.D.,
Bishop Suffragan of Colchester. London: Elliot Stock, 1893. Pages 182.

This is a book of criticisms of Professor Driver's "Introduction to the Literature of the Old Testament," which have appeared in a serial publication. The writer begins by disclaiming the possession of Hebrew scholarship, but stoutly maintains that there are elements in the discussion which are common to the study of any other book or books. These are the property of every literary student and can be employed by him as well as by the Hebrew specialist.

The principles and methods employed by such scholars as Drs. Driver and Cheyne, following in the wake of the Dutch and German schools, attack the Old Testament as being spurious, legendary, unhistorical, and imaginary, misrepresenting the events which actually happened. It is also claimed that the conclusions said to have been reached by critical processes would have been accepted in other departments only on the ground of the common verdict of educated men. Dr. Driver's system of minute analysis is affirmed to be wholly unreliable as applied in the manner and to the extent in which he applies it. Let any competent scholar apply the critical tests considered infallible in Genesis to any book of the present day, of sufficient importance and variety of matter to form a fair subject of comparison, and the results would be astonishing. There is one assumption which is fatal to Dr. Driver's book (p. 66); it is this, viz., that there is practically no disagreement among critics. But it is not so. The writer goes on knocking this or that out of the Oxford professor's book until only the shell remains. True, he has some good grounds for his position, but our author has almost no use for him at all. Some of his objections are well grounded, and demand of Driver and all of his school more positive proof of the truth of their assertions. To state that there is a contradiction, and to show it, are two things which must be regarded justly. This book has some value in calling the attention of the unwary to the pitfalls of extremists and radicals. But it is not sufficiently methodical, having neither table of contents, headings of chapters, nor an index, to demand the time and attention of busy men. Such books to deserve respectful consideration must be constructed on the most approved and helpful plans.

PRICE.

Jesus and the Resurrection. By PRINCIPAL H. C. G. MOULE, M.A., Cambridge. London: Seeley & Co., 1893. Pp. 213.

This book presents twelve expository studies upon chaps. 20 and 21 of the Gospel of John. It would be difficult to say anything new concerning this

portion of the Gospel history, and the writer does not claim to do so. But his work is not therefore superfluous. The book has an interest and a charm which arise from the Christian devotion and literary ability of Principal Moule. It is one of a series of small books which he has published, each setting forth some theme of Christianity in a highly religious light, with a devotional purpose. The scholarship which underlies the present volume is thorough, and expresses itself at every point in the exposition of the passages. The interpretation is always that most approved, and from a conservative point of view is beyond criticism. The author rests confidently in the current Christian belief as to the facts and the phenomena of the resurrection of Jesus, and but seldom refers to adverse ideas. He makes only a reverent study of the chapter, on the basis of the Greek text, to elicit and comment upon what is narrated there.

The common view of Thomas the apostle is again elaborated—he is written down as *the doubter par excellence*, ordained to be the warning example of doubt for all time. It is proper to have such an illustration, and it is very convenient to have one provided in the Scripture itself; but should this disagreeable mission be laid upon Thomas? Did Thomas, in fact, require more proof of Jesus's resurrection than the other disciples? He wanted to see the nail prints to be assured (20:25), but it was just the same evidence that had previously convinced the other apostles (20:20), who would not believe without actual sight of Jesus the reports of their associates that the Lord was risen (Luke 24:10, 11)? Who has any right to say that Thomas, through lack of interest and belief in Jesus, was absent from the first meeting of the apostles collectively with the risen Christ (24:24)? Has not Thomas been abused?

The book is a sweet-spirited, charming discussion of the closing portion of John's Gospel, useful for the lay Christian as a source of knowledge about the resurrection, and especially as an aid to devout feeling and worship.

C. W. V.

The Revelation of St. John. By WM. H. SIMCOX, M.A., in the Series of the Cambridge Greek Testament for Schools and Colleges. Revised by G. A. SIMCOX, M.A. Cambridge: University Press, 1893. New York: Macmillan & Co. Pp. lxxx., 248.

All of the nineteen volumes of the Cambridge Bible Series in English, upon the New Testament, have now been published except the one upon the Epistles to Timothy and Titus, and that is in the press. Of the series based upon the Greek text this volume is the tenth. The volume upon the Book of Revelation, in the English series, appeared two years ago, and no one who possesses that book needs this one. The reviewer has added to the *Introduction* an analysis of its contents and a chapter upon the Greek text of the Revelation. Besides, whole paragraphs are inserted, statements of historical evidence are modified to accord with the latest information, and minor

changes of expressed views are made. Yet the general position upon all points discussed are left as in the previous English edition. The *Commentary* is modified and supplemented as the Greek basis permits, and its volume is accordingly increased some fifty pages. The three essays of W. H. Simcox in the *Appendix* are reproduced verbatim, except that the last paragraph of Excursus III., on "The Supposed Jewish Origin of the Revelation," is rewritten to state the latest views upon the subject. A fourth Excursus is added by the reviser, discussing "The Millenium and the First Resurrection," and advocating Millenarianism. A Greek index and a general index close the volume.

Mr. Simcox's views concerning the Book of Revelation are well-known from the English edition of this work. He maintains that the author was the Apostle John, upon the indisputable external evidence, considering that the internal evidence does not overthrow this when the Apocalypse is put early (68-70 A. D.) and the Gospel and Epistles late. The probable place of writing was the Isle of Patmos. As to the interpretation of the Revelation the author thinks a combination of the "Preterist" and "Futurist" views the most acceptable, regarding the book as "a picture of the persecution of church, 'in type' by such emperors as Nero and Domitian, 'in truth' by the Antichrist of the last days, and as a prophecy of Christ's victory over both enemies, the type and the antitype. . . . It was written specially for the church of the apostle's own age, and for the church of the last age of all; we need not therefore expect to find any intermediate age [represented therein]." C. W. V.

Theological Propædæutic. A general Introduction to the study of Theology, exegetical, historical, systematic, and practical, including Encyclopædia, Methodology, and Bibliography. A manual for students, by PHILIP SCHAFF, D.D., LL.D. New York: Charles Scribner's Sons, 1893. Pp. xii, 536, and 60. Price \$3.00.

This is a work peculiarly characteristic of its author. Dr. Schaff was noted for his encyclopædic knowledge, and the publication of this book will certainly justify that reputation. (It may be said, however, that further justification was entirely unnecessary). The book seems to touch on everything. It abounds in the sententious utterances and general statements which characterized Dr. Schaff's style. It contains a large amount of information about every conceivable subject connected with theology in the broadest sense of the word. It is about such a book as one would expect from a "Professor of Things in General." It tells something about all the isms and ologies that the world has ever heard of. The mere list of the topics treated in the book occupies eight pages. Besides the Introduction, there are five grand divisions: Religion and Theology, Exegetical Theology, Historical Theology, Systematic Theology, and Practical Theology. Each of these is

divided and subdivided into a great many sections so as to cover the whole field. It is impossible to speak of the contents in detail. It is quite up to date in its literature as well as in the topics treated, the latest theological disturbances in both continents being discussed. It is intended for the use of theological students who are beginning their course of study, but it will certainly be a good reference book for laymen, who will find a vast amount of information on the many subjects which usually puzzle those who have not studied theology. One of the valuable things about the book is its good lists of reference works.

O. J. T.

Current Literature.

BOOKS.

GENERAL.

Bäck, S. Geschichte des jüdischen Volkes und seiner Literatur vom babylonischen Exile bis auf die Gegenwart. 2. verbesserte Auflage, mit Anhang: Proben der jüdischen Literatur. (Frankfurt a.-M., Kauffmann, small 8vo). M. 4; bound M. 5.50.

Jahresbericht, Theologischer, herausgegeben von *H. Holtzmann*. Zwölfter Band, enthaltend die Literatur des Jahres 1892. (Braunschweig, C. A. Schwetschke und Sohn, 1893; Gr. 8vo). Pp. vi + 649 M. 14.

OLD TESTAMENT.

Baudissin, W. W. Die Alttestamentliche Spruchdichtung, Rede. (Leipzig, Hirzel, 1893; pp. 24, 8vo). M.—. 60.

Benzinger, J. Grundriss der Hebräischen Archäologie. Mit 152 Abbildungen im Text, Plan des alten Jerusalem und Karte von Palästina. (Grundriss der theologischen Wissenschaften. Zweite Reihe, Band I.). Pp. xx + 515; 8vo. (J. C. B. Mohr, Freiburg i. B. und Leipzig, 1894). M. 10; bound M. 11.20.

Caro, H. J. Beiträge zur ältesten Exegese des Buches Threni mit bes. Berücksichtigung d. Midrasch u. Targum. (Inaug. Diss.). Berlin, 1893; pp. 53, 8vo.

Handkommentar zum Alten Testament. In Verbindg m. anderen Fachgelehrten hrsg. v. *W. Nowack*. III. Abtlg. Die prophetischen Bücher. 2. Bd. 2 Tle. (Göttingen, Vandenhoeck & Rupprecht, 1894; Gr. 8vo). M. 6.40. Bound in 1 vol. M. 8.

Contains: Das Buch Jeremia, übers. u. erklärt von *F. Giesebrecht*. (Pp. 268).

— 2. Die Klagelieder des Jeremias, übers. u. erklärt von *M. Löhr*. (Pp. xx + 26).

Jesaia. Unpunctierte Ausgabe des masorethischen Jesaia textes für den akademischen Gebrauch, besorgt von *R. Kraetzschmar*. (Freiburg i. B., J. C. B. Mohr, 1893; pp. iv + 48; 8vo). M. 1.

Kommentar, kurzgefasster, zu den hl. Schriften alten und neuen Testamentes, sowie zu den Apokryphen, hrsg. v. *H. Strack* u. *O. Zöckler*. A. Altes Testament. I. Abth. 2. Lfg. (München, Beck, 1893, 8vo). M. 2.25.

Contains: Genesis, Exodus, Leviticus u. Numeri, ausgelegt von *H. L. Strack*. 2. Lfg. (Pp. 145–304).

Robertson, James. The Old Testament and its contents. (A. D. F. Randolph & Co., 1893; pp. 162). \$—30.

Rupprecht, E. Der Pseudodaniel und Pseudojesaia der modernen Kritik vor dem Forum des christlichen Glaubens, der Moral u. der Wissenschaft. Ein neues Glaubenszeugnis zur Selbstbehauptung der Kirche gegenüber der Zweifelsucht auf dem Boden des Alten Testamentes. (Leipzig, Deichert Nachf., 1893; pp. iv + 86, 8vo). M. 1.20.

Strong, J. A Student's Commentary. A Complete Hermeneutical Manual of the Book of Ecclesiastes. (New York, Hunt and Eaton, pp. xi + 144). \$2.00.

Warren, F. W. Exegetical Studies. The Pentateuch, and Isaiah. (New York, Hunt and Eaton, pp. 46). 40c.

NEW TESTAMENT.

Cairns, Principal. Christ the Central Evidence of Christianity. (Revell Co., 1893). \$1.00.

Graeber, H. J. Die Weissagungen in der Offenbarung des Apostels Johannes von Kapitel 4-20. Eine kurze geschichtlich begründete Erklärung. (Barmen, Wiemann, 1893; pp. viii + 201; 8vo). M. 2.40.

Grafe, R. Die Paulinische Lehre vom Gesetz nach den vier Haufbriefen. 2. Aufl. Freiburg i. B., J. C. B. Mohr, 1893; pp. v + 33, 8vo). M. —70.

Meyer, F. B. The Way into the Holiest. Expositions of the Book of Hebrews. (Chicago: Fleming H. Revell Co.)

Meyer, H. A. W. Kritisch-exegetischer Kommentar über das Neue Testament. II Abtlg. (Göttingen, Vandenhoeck und Rupprecht, 1893, 8vo). M. 5; bound 7.30.

Contains: Die Briefe Pauli an Timotheus

und Titus. Neu bearb. v. B. Weiss; 6 Aufl., besorgt von Joh. Weiss. (pp. vi + 409).

Nösgen, C. F. Geschichte der newtestamentlichen Offenbarung (in 2 Bdn). 2. Bd. Geschichte der apostolischen Verkündigung. (München, Beck, 1893; pp. xxxvi + 551; 8vo). M. 12; bound M. 14.

Vincent, J. H. Two Letters to a Minister by Paul the Apostle (pp. 47, Hunt & Eaton, N. Y.) 20c.

Zimmer, F. Der Text der Thessalonicherbriefe sammt textkritischem Apparat u. Kommentar; nebst einer Untersuchung der Individualität und der Verwandtschaft der Textzeugen der paulinischen Briefe. (Quedlinburg, Vieweg, 1893; pp. iv + 80; 8vo). M. 2.

Schüder, E. Die Bedeutung des lebendigen Christus für die Rechtfertigung nach Paulus. (Gütersloh, Bertelsmann, 1893; pp. viii + 124, 8vo). M. i. 40.

ARTICLES.

GENERAL.

Dubbs, J. H. The Spirit of the Orient. (Presb. and Ref. Rev. xvi., 1894, 50-64).

Gerhardt, E. V. Gospel and Law. (Ref. Quart. Rev. xvi., 1894, pp. 5-15).

Harlex, C. de. The Religion of the Chinese People. (The New World II., No. 8, pp. 646-75).

Grunsky, H. The Authority of Scripture. (Zeitschrift für Theol. und Kirche, 1893, No. 3; abstract in The Thinker, Dec., 1893, pp. 558-9).

Kaplan. The meaning of Scriptural (*ibid.* No. 2). See abstract in The Thinker, Dec., 1893, pp. 555-58.

Horton, Rev. F. The Higher Criticism. (Arena, Jan., 1894).

Lampe, J. J. and W. W. McLane. Inspiration under Review. (Christian Thought, Dec., 1893).

Loeber, Dr. The Testimonium Spiritus sancti. (Neue Kirchliche Zeitschrift, 1893, No. 10; abstract in The Thinker, Dec., 1893, pp. 560-63).

Nitzsch, F. The origin of the term "symbol" as equivalent to creed. (Zeitschrift für Theol. u. Kirche, 1893, No. 4; abstract in The Thinker, Dec., 1893, pp. 553-35).

Orr, James. Faith and Reason. (The Thinker, Nov., 1893, pp. 438-47).

Sanday, W. Aims and Methods of the Higher Criticism. (Arena, Dec., 1893).

Tarbell, F. B. Heresy in Athens in the Time of Plato. (The New World, II., pp. 687-94).

Toy, C. H. The Parliament of Religions. (The New World, II. pp. 728-41).

Warfield, B. B. Bible Doctrine of Inspiration. (Christian Thought, Dec., 1893).

Washburn, G. Christianity and Moham-
medanism, their points of contact and
contrast. (Contemporary Review, 1893,
Nov., pp. 654-669).

OLD TESTAMENT.

Baxter, W. L. One God, one Sanctuary;
is Wellhausen right? (The Thinker,
Nov. and Dec., 1893, pp. 419-29; 499-
511).

Chambers, T. W. The Function of the
Prophet. (Presb. and Ref. Rev., Jan.,
1894, pp. 49-68).

Conder, C. R. The earliest ages of
Hebrew history. (Scottish Review,
1893, October, pp. 274-92).

Green, William Henry. Critical views
respecting the Mosaic tabernacle.
Presb. and Ref. Rev., Jan., 1894, pp.
69-88.

Huizinga, A. H. A Practical Exegesis of
Isaiah xl. 31. (Presb. and Ref. Rev.,
January, 1894, pp. 89-94).

Jastrow, M., Jr. The Bible and the
Assyrian Monuments. (Century, Jan.,
1894).

Mitchell, H. G. Inspiration in the Old
Testament. (Christian Thought, Dec.,
1893).

Riess, L. Waren die Kinder Israel
jemals in Ägypten? (Preuss. Jahrb.,
1893, Dez., pp. 430-448).

Spieker, G. F. The negative criticism of
the Old Testament. (Luth. Church
Rev., 1893, Oct., pp. 335-48).

Thomson, J. E. H. The Chaldee of
Daniel compared with that of the
Targums. (Thinker, Dec., 1893,
pp. 486-94).

Vuilleumier, M. H. Results of Old
Testament Criticism. (Revue de Théol.
et de Philos., abstract in the Thinker,
Dec., 1893, pp. 563-66).

Wellhausen, Julius. The Babylonian Exile.
(The New World, II., pp. 601-612.)

NEW TESTAMENT.

Brown, David. The Westcott and Hort
Text of the Greek Testament tested by
its results. (The Thinker, Nov. and
Dec., 1893, pp. 413-19; pp. 494-99).

Düsterdieck, Fr. The Gospel of John.
(Theol. Studien und Kritiken, 1893,
No. 4; Abstract in Thinker, Nov.,
1893, pp. 461-3).

Glog, P. J. Christ the Light of Man.
(John 1:9) Thinker, Dec., 1893, pp.
520-26.

Harris, J. Rendel. Tatian and the
Fourth Gospel. (Contemporary Re-
view, Dec., 1893).

Hilgenfeld, A. Neighbour Love in Juda-
ism and Christianity. (Zeitschr. f.
Wissensch. Theol., 1893, No. 3; abstr.
in Thinker, Nov., 1893, pp. 467-69).

Huddle and Lewis. The Authorship of
the Epistle to the Hebrews. (The
Thinker, Nov., 1893, pp. 399-407).

Legge, F. Some Heretic Gospels.
(Scottish Review, 1893, pp. 133-162).

Leunbach, C. The Rich Young Man.
(Theol. Tidskrift for den Danske
Folkekirke, IX, No. 3, 1893; abstr. in
Thinker, Dec., 1893, pp. 370-72).

Milligan, W. The Pattern in the Mount,
II. The Covenantants. (The Thinker,
Dec., 1893, pp. 512-20).

Oppenrieder, A. In welchem Sinne fügt
der Apostel Jacobus seinem auf dem
Apostelkonzile abgegebenen Gutach-
ten die Worte bei, welche wir App.
15:21 lesen? (Beweis der Glaubens,
1893, Nov., pp. 420-31; Dez. pp. 462-
75).

Robertson, A. The Righteousness of
God. An essay in Pauline Theology.
(The Thinker, Nov., 1893, p. 429).

Ruegg, A. Die Zuverlässigkeit unseres
neutestamentlichen Schrifttextes.
(Theol. Zeitschr. aus d. Schweiz, 1893,
No. 4).

Stevens, Geo. B. The Peculiarities of John's Theology. (The New World, II., pp. 612-622).

Schmiedel, P. W. Glaube und Dogma beim Apostel Paulus. (Theol. Zeitschr. aus d. Schweiz, 1893, No. 4).

Wiessen. Das Gleichnis vom reichen Mann, Luke 16: 19-31. (Beweis des Glaubens, 1893, Dez., pp. 444-62).

Sthyr, Bishop H. V. On the right interpretation of Matt. 28: 19-20. (Theol.

Tidskrift for den danske Folkekirke, IX., No. 3, 1893; abstr. in The Thinker, Nov. 1893, pp. 479-80).

Thomson, James. Baptized for the Dead. Expository note on 1 Cor. 15: 29. (The Thinker, Nov., 1893, p. 412).

Wabnitz, A. Les fragments de l'évangile et de l'apocalypse de Pièrre. (Rev. théol. et des questions relig. 1893, pp. 474-87).

REVIEWS.

GENERAL.

Berger, Sam. Histoire de la vulgate. (Jülicher, Theol. Litzg, 1893, No. 26).

Faith and Criticism. Essays by *Seven Congregationalists*. (Rev. by James Fotheringham, New World, II., pp. 753-56).

Chapman, Ch. Pre-organic Evolution and the Biblical Idea of God. (E. J. Hamilton, Presb. and Ref. Rev., vol. V., pp. 107-9).

DeWitt, John. What is Inspiration? (B. B. Warfield, Presb. and Ref. Rev. vol. V., pp. 171-75).

Heinrici, C. F. G. Theologische Encyclopädie. (Rev. in Liter. Centralblatt, No. 46, 1893).

Kellogg's Genesis and Growth of Religion. (By Fr. R. Beattie, Presb. and Ref. Rev. vol. V., pp. 103-6).

Matheson's The Distinctive Messages of Old Religions. (Rev. by Joseph Henry Crooker, New World, II., pp. 763-4; by James S. Dennis in Presb. and Ref. Rev. vol. V., pp. 106-7).

Müller, Max. Gifford Lectures, 3 vols. (Rev. by W. B. Greene, Presb. and Ref. Rev. vol. V., pp. 95-103).

Rooke, T. Geo. Inspiration and other Lectures. (B. B. Warfield, Presb. and Ref. Rev. vol. V., pp. 175-79).

Studia Biblica et Ecclesiastica, vol. III. (Rev. by C. H. Toy, New World, II., pp. 793-4).

Smyth, J. P. How God inspired the Bible. (B. B. Warfield, Presb. and Ref. Rev. vol. V. pp. 169-171).

OLD TESTAMENT.

Bacon's The Genesis of Genesis. (Howard Osgood, Presb. and Ref. Rev. vol. V., pp. 115-117).

Baethgen's Die Psalmen. (A. H. Huizinga, Presb. and Ref. Rev., vol. V., pp. 118-20).

Duff's Old Testament Theology. (By W. W. Moore, Presb. and Ref. Rev. vol. V., pp. 133-37).

Duhm. Das Buch Jesaia. (Rev. by G. R. Freeman, New World, II., pp. 783-86).

Cheyne's Aids to the Devout Study of Criticism. (By W. M. McPheeters, Presb. and Ref. Rev., vol. V., pp. 120-23).

König, E. Einleitung in das Alte Testament. (Rev. by C. Siegfried in Theol. Litzg, No. 25, 9 Dec., 1893; by E. C. Bissell in Presb. and Ref. Rev. vol. V., pp. 131-2).

Oettli, Sam. Das Deuteronomium und die Bücher Josua und Richter. (K. Budde, Theol. Litzg, 1893, No. 26).

Piepenberg's Theology of the Old Testament. (Rev. by A. B. Curtis, New World, II., pp. 778-9).

Schultz's Old Testament Theology. (G. Vos, Presb. and Ref. Rev., vol. V., pp. 132-3).

Siegfried's edition of the Book of Job; pt. xvii of Sacred Books of the Old Testament, edited by Paul Haupt. (By W. H. Green, Presb. and Ref. Rev. vol. V., pp. 157-8).

Smenel's Lehrbuch der Alttestamentlichen Religionsgeschichte. (Rev. by C. Siegfried in Theol. Literaturztg. 1893, No. 25).

NEW TESTAMENT.

Besser's Bibelstunden. viii. Bd. St. Paul's 1. Brief an die Korinther. 2. Aufl. (Rev. by Everling, Theol. Litztg. 1893, No. 25).

Bousset, W. Jesu Predigt in ihrem Gegensatz zum Judenthum (G. Vos, Presb. and Ref. Rev., Vol. V., pp. 145-6).

Beyschlag, Willibald. Neutestamentliche Theologie, ii. Bd. (Rev. by Orello Cone, New World, II., pp. 776-8).

Everett's The Gospel of Paul. (G. T. Purves, Presb. and Ref. Rev., Vol. V., pp. 139-44).

Fairbairn's The Place of Christ in Modern Theology (Rev. by J. H. Allen, in New World, II., pp. 749-53).

Harnack, A. Geschichte der Altchristlichen Litteratur bis Eusebius, I. Teil

(Rev. in The Thinker, Nov., 1893, pp. 388-92).

Kabisch, Rich. Die Eschatologie des Paulus. (G. T. Purves, Presb. and Ref. Rev., Vol. V., pp. 139-44).

Lockyer, Thom. F. The Gospel of John (Rev. by G. T. Newton in The Thinker, Dec., 1893, pp. 572-3).

Ramsay, W. M. The Church in the Roman Empire before A. D. 170 (rev. by George Batchelor, New World, II., pp. 796-8).

Sabatier, A. The Apostle Paul. Translated from the French, and

Stevens, G. B. Pauline Theology (by G. T. Purves, Presb. and Ref. Rev., Vol. V., pp. 139-44).

Schnedermann, Georg. Jesu Verkündigung und Lehre vom Reiche Gottes. (G. Vos, Presb. and Ref. Rev., Vol. V., p. 146 f).

Tiefenthal. Die Apokalypse des hl. Johannes (Rev. by Everling, Theol. Litztg., 1893, No. 25).

Weiss, Joh. Die Predigt Jesu vom Reiche Gottes. (G. Vos, Presb. and Ref. Rev., Vol. V., p. 144 f).

BOOKS RECEIVED.

The Galilean, or Jesus the World's Saviour. By George C. Lorimer, D.D. Boston: Silver, Burdett & Co. 1892. Pp. 448.

Symbolism, or Doctrinal Differences between Catholics and Protestants as evidenced by their Symbolical Writings. By John Adam Moehler, D.D. New York: imported by Charles Scribner's Sons. 1894. Pp. xxii + 517. Price, \$2.50.

Hours With the Mystics. By R. A. Vaughan. Sixth ed. 2 vols in one. New York: imported by Chas. Scribner's Sons. 1893. Pp. 372 and 383. Price, \$2.50.

Supernatural Revelation. By C. M. Mead, D.D., Ph.D. Second edition. New

York: A. D. F. Randolph & Co. Pp. xv + 469.

The Trial of Dr. Briggs before the General Assembly. A Calm Review of the Case by a Stranger. New York. A. D. F. Randolph & Co. Pp. 196.

The Symbolism of Churches and Church Ornaments. A Translation of the First Book of the Rationale Divinorum Officiorum, written by William Durandus. With an Introductory Essay and Notes by Rev. John Mason Neale, B.A., and the Rev. Benjamin Webb, B.A. New York: imported by Charles Scribner's Sons, 1893. Pp. cxxxv + 209. Price, \$2.50.

THE BIBLICAL WORLD

CONTINUING

The Old and New Testament Student

VOLUME III.

MARCH, 1894

NUMBER 3

EVERY fresh discussion of an old question is certain to raise again the cognate questions also. It is therefore no occasion for surprise that, as the attention of Bible students is specially turned again to the Book of Genesis by the study of it in the Sunday school, and, as in some quarters, at least, there is raised at the same time the question of the origin and nature of its narratives, it should be asked again, What will be the bearing of our decision respecting Genesis upon our conception of the New Testament? None of us who take our study of the Bible seriously, and who recognize that our conceptions of the New Testament have an important relation to our moral and religious lives, will doubt the importance of this question. To most Christians a modification of their idea of the Old Testament is much easier than a modification of their conception of the New Testament. However much Abraham and Moses and David may be to them, Jesus Christ is much more than all of these; and a proposal to modify their idea of the New Testament comes very near to a proposal to change their thought of Christ; indeed, in the present case, the former almost of necessity involves the latter.

TO DISCUSS the question intelligently, we must first define it clearly. It may be stated, we believe, thus: If it should appear as a result of the historical criticism of the Old Testament that certain portions of the Old Testament which are referred to in

the New Testament as if they were historical, are not in the ordinary sense history, and that certain Old Testament books referred to in the New Testament by the names of the authors to whom they were traditionally ascribed by the Jews, were not in fact in their present form the work of those authors, would that require us to modify our conception of the New Testament ?

OBVIOUSLY the answer to this question will depend upon what our conception of the New Testament is. Such a conclusion respecting the Old Testament certainly is inconsistent with some conceptions of the New Testament. If we have held that each statement of the New Testament must be interpreted with bald literalness, and that as thus interpreted it represents the exact historical fact, whether the statement is the main proposition of an argument, or a purely incidental reference, the acceptance of such conclusions of modern historical criticism respecting the Old Testament as have been referred to above, would certainly compel a modification of our conception of the New Testament. If we have supposed that the statement of the author of the Epistle to the Hebrews, "By faith Enoch walked with God, and he was not, for God took him," is an assertion that the Old Testament story of Enoch is history in the sense in which *we* understand that term, and that that assertion thus understood must be accepted as given by divine inspiration and having divine authority, it is obvious that we should be compelled to modify this view in some respect, if we were to conclude after a study of the Old Testament that the Enoch of Gen. 5:21-24 is an ideal rather than a strictly historical character.

BUT a far more important question than this one is, whether the acceptance of such a view of the Old Testament will make it impossible to hold a view of the New Testament which is warranted by the New Testament itself. There is no passage in the New Testament which is more definite and specific upon this matter than 2 Tim. 3:16, 17: "Every Scripture given by inspiration of God is also profitable for teaching, for reproof, for cor-

rection, for instruction which is in righteousness." This passage manifestly has direct reference to the Old Testament Scriptures. Yet since it is a generic description of inspired Scripture as such, and inasmuch as we are writing for those who agree with us in including the New Testament under the title of inspired Scripture, we may accept these words of Paul as giving us the apostolic conception of inspired Scripture, including the New Testament. Do these words, then, claim for inspired Scripture correctness in matters of history, geography, and chronology, and on questions of the authorship and historical character of Old Testament books? Obviously not, unless such correctness is necessary to the religious value of the books. The assertion of the verse is clearly confined to matters of a purely moral and religious character. Is there any other passage of the New Testament which makes for the New Testament, or for the Old, a claim of absolute accuracy in matters of historical and literary criticism? We believe none can be named. The second Epistle of Peter makes a not less strong claim that the prophecies of the Old Testament came by divine inspiration, but it says nothing respecting the bearing of such inspiration upon historical accuracy.

Many have indeed felt that historical accuracy was of necessity involved in the very fact of inspiration. They have argued, Surely if "men spake from God moved by the Holy Spirit," they must have been so entirely under the influence of the Spirit that error of any kind would be impossible to them. But this is certainly a larger assumption than we are justified in making. It is always safer to reason from what God has done to a judgment of what he is, than to argue from our judgment of what he is and must do to a conclusion respecting what he has done. Scholars long ago ceased to argue that the God who gave the Bible must have preserved it free from corruption in transmission, because of the obvious fact that none of our existing manuscripts are free from error. Is it any safer to argue that the God who gave Scriptures "profitable for teaching, for reproof, for correction, for instruction which is in righteousness," must also have preserved the writers of those Scriptures from all historical errors? In textual criticism it has been learned that a list of 150,000 or

more various readings in the various documents of the New Testament text, when examined, furnishes a powerful argument for the substantial integrity of the text; and as a result of the investigations which have brought to light these variations, the text of the New Testament is far more firmly established than it could ever have been without them. Is there not in this history of textual criticism a lesson concerning the true method of historical criticism, teaching us that it is safer to accept facts and build on them than to fortify ourselves behind a *priori* reasoning?

Of course these considerations offer nothing positive on behalf of a view of the Old Testament which questions the strictly historical character of some of the Old Testament narratives, or denies the Jewish traditional view respecting the authorship of the Old Testament books. The argument, if valid, does no more than simply open the way for an honest, unprejudiced investigation of the question, and an acceptance of whatever results are reached by such investigation.

How, then, ought our attitude toward a question of historical criticism be affected by the incidental references of the New Testament writers to matters which come within the field of Old Testament criticism? Does, for example, the statement of the Epistle to the Hebrews that "by faith Abel offered unto God a more acceptable sacrifice than Cain" settle the question of the historical character of the story in Genesis? Obviously not. The New Testament makes no claim of infallibility in such matter for itself or for the Old Testament. The teaching of the eleventh chapter of Hebrews remains unchanged in substance, and suffers no material diminution in force, though some of its illustrations be shown to be drawn from religious stories commonly accepted as historical narratives, but in reality generically or ideally true, rather than in the modern sense of the term historical. The value of the New Testament as a revelation of the way of salvation, taking this term in its largest ethical and religious sense, is not dependent on the freedom of its writers from ordi-

nary human fallibility in matters of historical and literary criticism. Rather is its real transcendent value as the supreme guide in morals and religion made more clear when we cease to apply to it false tests, for which it itself furnishes no warrant.

DOES this then signify that in all our reading of the New Testament we must carefully inquire respecting the historical character of the Old Testament narratives referred to, and respecting the correctness of the views of the authorship of the Old Testament books apparently taken for granted, before we can make legitimate use of the New Testament passage? Quite the contrary. Recognizing that the value of the New Testament passage remains unchanged, whether the Old Testament narratives referred to in it are in the strict sense history or not, our task is seen to be to gain the writer's point of view, and thereby apprehending his thought, lay hold on the truth he aimed to present, without concerning ourselves directly with the question of the correctness of his opinions on historical matters. The assured results of Old Testament criticism will undoubtedly be of great importance in the understanding of the New Testament. But their chief value for New Testament interpretation will be in enabling us to gain the New Testament writer's point of view, rather than in enabling us to test the correctness of that point of view; and still more in enabling us to understand the method of the divine revelation progressively made through the prophets of the Old Testament and the New, and to trace intelligently the steps of this wonderful revelation, rather than in modifying directly the meaning or the value of individual passages of the New Testament portion of that revelation.

Thus far we have spoken of this problem only as it concerns the New Testament writers. It is a question of more importance how the acceptance of the conclusions of Old Testament criticism would affect our conception of Jesus Christ. Of this we may speak later.

THE THEOLOGY OF PAUL AND OF JOHN COMPARED.

By PROFESSOR GEORGE B. STEVENS, PH.D., D.D.
Yale University.

General mental characteristics of the two Apostles.—Their conception of specific doctrines compared: 1. The idea of God; 2. The person of Christ; 3. The work of Christ; 4. The doctrine of sin; 5. The method of salvation; 6. The doctrine of faith.—Summary.

Paul and John represent the two most distinctive types of apostolic doctrine. Their marked differences in personality and in methods of thought make a comparison of the types which they represent at once a difficult and a fascinating task. Paul is the representative Christian schoolman of his time. He is practiced in analysis and argument. John illustrates rather the meditative and intuitive order of mind. Paul is always seeking to argue out the truth and to prove it from the Old Testament and from experience. John simply *sees* the truth and declares it, as if confident that those who have an eye for it will also see and accept it. Paul's method is more inductive; John's more deductive. The former is illustrated in the piling up of proofs of the doctrine of justification by faith in Romans. The undeniable corruption of the heathen world, the equal depravity of the Jews, and the multiform testimony of the Old Testament, are proofs which combine to show that salvation can only be by grace, never by merit. For John, however, the work of salvation seems to flow naturally from the very nature of God as love. Paul is more analytic, John more synthetic. Although Paul's religious conceptions are capable of combination and simplification, the apostle has kept them, to a great extent, apart and has dealt with them separately. His doctrines of faith, of works, of sin, and of the law, are sufficient illustrations. All John's religious ideas are, on the contrary, comprehended in a few elementary principles, which are never lost sight of. The

whole life of Christ flows out from his nature as the eternal Light of the world. The whole gospel, with all its various duties and obligations, is grounded in the nature of God as light and love. Sin is simply darkness, or the absence and opposite of love. Salvation is not conceived of as a process by which, upon certain terms, acquittal from a sentence of condemnation is secured (as with Paul), but as a welcoming of the light, and walking in it; in short, as a life of fellowship with God.

With these hints respecting certain generic differences in the modes of religious thought which the two apostles illustrate, let us briefly review the principal doctrines which they have in common, and note such points of difference and of likeness as may present themselves.

1. *The Idea of God.*—Both apostles have an intense sense (characteristic of the Jewish mind) of the direct efficiency of God in all things. For both the will of God is sovereign, and definite particular events are regarded as necessarily happening in order that specific Old Testament predictions may be fulfilled. In both writers we observe the Jewish mode of thought respecting God and the way in which he makes known his will in the Old Testament and accomplishes his purposes of mercy. But in Paul the Jewish type of thought is much more pervading and determining. In him God is conceived of in a more legal way than in John. He is a Judge on the throne of the world. The problem of religion is, how man may appear before him so as to be accepted and acquitted. To John God appears rather as the Being in whom all perfections are met. The problem of religion is, whether men will desire and strive to be like him. For Paul, God is certainly essentially gracious as well as essentially just, yet he has nowhere comprehended the ethical perfections of God in a single conception such as John's,—God is light, or, God is love.

There is unquestionably a fundamental unity between Paul's and John's doctrine of God. In the teaching of both writers, creation, revelation and redemption are accordant with the divine nature and flow out from it, but this conception is much more explicitly presented in John than in Paul. When the sep-

arate elements of Paul's doctrine are gathered up and combined, it is obvious that holy love would best define for him the moral nature of God, but, owing to his more Jewish, legal method of thought, he has less closely unified the divine attributes than has John. Paul emphasizes more the will of God, John more his nature. Paul thinks it enough to ground events in the choices or acts of God; John goes further and grounds them in his essence. I have no question that these standpoints ultimately meet and blend. Paul's view, when carried back to the farthest point to which thought can reach, conducts us to the conception of John. It is, however, significant that Paul, with all his argument and reasoning only came into a distant view of those loftiest heights of contemplation concerning God, where John habitually dwells as if they were the natural home of his spirit. With keen and just discrimination, therefore, did the ancient church accord to John the name *theologian*, since he, of all others, has penetrated most profoundly into the depths of the divine nature.

2. *The Person of Christ.*—Both writers emphasize the preëxistence of Christ and his exaltation to heavenly glory. Both emphasize his relation to the universe at large in the work of revelation and redemption. Both ascribe creation mediately to him. For Paul, all fulness of divine life and power dwell in Christ, and the scope of his redeeming love is as wide as the universe. But while this lofty character and work are by Paul ascribed to Christ, it will be noticed that he contemplates the Saviour chiefly in his historic manifestation. He designates him generally by titles which refer to him as a historic person, such as "Christ." It remains for John to seek out some term which shall designate his essential, eternal nature. This term is *the Logos*, by which the apostle would express the nature of one who sustains an inner, changeless relation to God which underlies the incarnation and saving work of the Redeemer. John seems to advance beyond the idea of a voluntary humiliation of the Son of God for man's salvation, and to conceive of the incarnation as a certain special method of manifestation which the Logos adopted quite in accordance with his nature. He is

the perpetual medium of revelation; the bringer of life and light to men. It is true that it is almost impossible to determine where the line runs in the prologue between the acts of the Logos before and after the incarnation. Probably the apostle intended no such line to be sharply drawn. He conceives the revelation of the Logos in humanity merely as a historic illustration of his eternal nature and action. The historic is set on the background of the eternal, and after the description of the historic manifestation of the Logos is clearly introduced, the thought still recurs, now and again, to the universal truths which that manifestation illustrates. In the opening verses (1-4) the absolute nature and action of the Logos are described, ending with the statement, "and the life was the light of men." Then the description enters the sphere of history and the shining of the light of the Logos in the world's darkness is depicted (verse 5), and then comes John's witness in preparation for the coming of the true Light (verses 6, 8). This light now appears, but the description of it assumes universal terms. He was coming into the world and lighting every man. He was from the beginning in the world which he had made (verses 9-10). The Logos is for John the universal principle and agent of revelation. He has been perpetually operative in the world. In every time he has touched the lives of men, and his revelation of himself in the incarnation is grounded in what he essentially is, and in those relations which he has ever borne to the world which he has made and in which he has dwelt. While, therefore, both apostles have the same general conception of the exaltation of Christ's person, John develops more distinctly than Paul the idea of the eternal personal preëxistence of the Son, and of his perpetual activity since the beginning of time in revealing the divine light to men, and in blessing and saving those who received it.

3. *The Work of Christ.*—Both apostles agree in ascribing a sacrificial significance to the saving mission of Christ. For Paul his death on the cross is the central point of his work, and for John he is the Lamb of God whose death takes away the world's sin, and the propitiation for the sins of the world.

But John appears to conceive of the idea of sacrifice more comprehensively than Paul. For Paul, Christ's death is a ransom-price by which men are redeemed. Some kind of equivalence is assumed to exist between the Saviour's sufferings and the penalty due to human sin. The sufferings of Christ in some way meet the ends of the remitted punishment. They vindicate God's holy displeasure against sin as fully as the punishment of sin would do, and thus they stand in stead of that punishment, and make it morally possible for God to withhold the penalty of sin from all who trust in the Redeemer.

This Pauline method of thought respecting redemption clearly has its roots in the Old Testament and in Jewish thought. As in the sacrificial system, the animal which is slain in sacrifice is regarded as a victim which suffers vicariously in the place of the sinful man, so the Saviour is regarded as suffering in the sinner's stead, and as bearing in some real sense the penal consequences of the world's sin. Christ's death is vicarious in the sense that his sufferings are substituted for sin's punishment, and they serve the ends of that punishment by vindicating the righteousness of God as fully as the punishment of sin would have done.

While John is much less explicit than Paul in his references to the method of redemption, he appears to contemplate the Saviour's sacrificial work as an example of the operation of a universal law. He likens his death to the dying of the grain of wheat, which must itself perish in order that the germ within it may unfold and the larger product appear. Men, too, are to give their lives for one another as Christ gave his life for them. Such expressions of John seem to rest upon the idea that the law of self-giving, of dying in order to fuller life, is impressed upon the whole universe, and is, perhaps, founded in the very nature of God. "God so *loved* the world that he *gave*," seems to be the key-note of this Johannine conception of sacrifice. Love is essentially vicarious, and the universe is built on the principle of sacrifice. Lower forms of life are perpetually giving themselves to sustain higher forms; they die and rise again in a larger and richer life. John seems to conceive of Christ's

giving of his life not so much as an act of suffering and death as a process of self-giving, and the appropriation of its benefits is by him described as a partaking of Christ's body and blood. John's expressions upon the subject are mystical, and their precise meaning difficult to grasp and define. But they illustrate a mode of thought which it is extremely interesting to follow out, and one which has fascinated many of the profoundest minds of Christendom. The few hints which he has given us in his writings form but scanty material for a doctrine of the atonement, but I am persuaded that his idea of vicariousness is rooted in his idea of God as love. In love as the giving, sympathizing, burden-bearing quality of God's nature lies the starting-point of John's thought respecting the method of redemption. The idea of outward substitution and transfer, which is still observed in Paul, is lost in John because the whole subject is carried to a higher stand-point and seen in a higher light. The essential vicariousness of love is the principle which, in John, carries the notion of substitution up out of the sphere of outward, legal relations and places it in the very bosom of God. Satisfaction does not represent an act of appeasing God's righteousness *ab extra*, but a process within the divine perfection whereby love—which is God's perfect moral nature—finds its satisfaction in giving and suffering for others.

The stand-points of Paul and John are not really inconsistent. The Johannine idea of God, if made the premiss of Paul's argument, would lead him along the path which conducts to John's conceptions of salvation. It is Paul's more legal method of thought concerning God and his less perfectly unified conception of the divine nature which makes him seem to follow a different track of thought from John. But in the last analysis the two types of doctrine meet and blend. Paul teaches that in the suffering and death of Christ God exhibited his righteousness so that he might be just in justifying the believer. But when we inquire, what *is* God's righteousness, and how does God exhibit it, we can find no rational answer except that God's righteousness is the self-respect of perfect love, and that all the perfections of God are exhibited by their exercise. God satisfies his perfections

only by revealing them and by realizing in the universe the ends which accord with them. If God is love the doctrine of Paul as well as of John carries us in all reflection upon the atonement out of the realm of temporal substitution and satisfaction into the realm of those truths which are essential and eternal in God.

4. *The Doctrine of Sin.*—In the main features of the doctrine there is an obvious agreement between Paul and John. Sin is for both universal and guilty. Paul connects sin in its origin and diffusion with the transgression of Adam, while John—so far as he intimates any view of sin's origin—appears to ascribe its introduction into the world to Satan. Both ideas rest upon the narrative of the fall in Genesis, and coincide so far as the idea of the primal source of temptation is concerned. The forms in which the two writers speak of sin are, in some cases, similar; in some, different. Both represent sin as a bondage or slavery in contrast to the true freedom which is the boon of the Christian man. Both depict it as a state of moral death—the opposite of the true life of the soul. But Paul's characteristic conception of sin is that of a world-ruling power or personified principle which makes men its captives, shuts them up in prison, and pronounces condemnation upon them. John, in accordance with a peculiar dualistic method of thought, is more accustomed to speak of sin as darkness in contrast to light, or as hate as contrasted with love. The true life consists in walking in the light, while the sinful life consists in walking in darkness. Light is for John the symbol of goodness or God-likeness; darkness the synonym of evil or unlikeness to God.

The contrast between flesh and spirit which has so important a connection with Paul's doctrine of sin is quite incidentally presented in John, and does not carry the same associations which it has in Paul. In Paul's writings "the flesh" is the sphere of sin's manifestation, and thus comes to be used in an ethical sense and almost to be identified with sin itself. "The spirit" in man is what we should call his religious nature, in which he is allied to God—the highest element of his personality which leads him to aspire after holiness. Between the flesh and the spirit there goes on in the natural man a constant conflict with the result that the

flesh keeps its supremacy. It is only when Christ is received in faith that the victory of the spirit is achieved. John has essentially the same doctrine, but he does not develop it in this form. "Flesh" and "spirit" represent for him two contrasted orders of being—the sphere of the lower or outward to which we are related by our natural life—and the higher realm of reason and spirit with which our begetting from God sets us in relation.

5. *The Method of Salvation.*—In describing the way of salvation Paul's great words are *justification* and *righteousness*; John's are, *birth from God* and *life*. In no other particular are the characteristic differences of the two apostles so clearly illustrated. Paul, in accordance with his Jewish training and as a result of his controversies with Pharisaic opponents, wrought out the doctrine of salvation in juridical forms. God is a judge whose sentence of condemnation is out against sinful man. Christ by his death provides for the annulling of the sentence. Faith is the condition on which this effect could be secured. That condition being such, the claim is cancelled and a decree of acquittal is issued. Righteousness for Paul is the *status* of a man so acquitted. The process by which the result is reached is called justification. Not that all this is conceived of by Paul as a *mere* court-process. It has its ethical counterpart in the spiritual transformation of the justified man, but the legal idea determines the *form* of the doctrine. With John the case is quite different. He has relinquished the forms of Jewish legalism. No controversy with Judaizing opponents requires him to meet them upon the plane of their own conceptions. Salvation is not thought of as the result of a divine declaration, but as the result of a divine impartation of life. It is not described as a legal status, but as a condition or character.

But even here, sharp as the *formal* difference is, there is an underlying unity. Both apostles have at the heart of their teaching the same profound mysticism. For both the Christian life is realized in union with Christ. To be in Christ, to abide in him, to feed upon him, are terms which represent equally the profoundest thoughts of both writers. Both coincide perfectly in making the divine grace the source of salvation and a self-renouncing acceptance of that grace as the condition of appropriating it.

6. *The Doctrine of Faith.*—In this article the apostles closely coincide. For both faith is more than mere belief; it involves personal relation and fellowship. With Paul it is associated with such ideas as are expressed in the phrase "in Christ," "dying with Christ," and "newness of life." With John it is associated with "abiding in Christ," "living through Christ," and "eating the flesh and drinking the blood of the Son of Man." In both, therefore, there is a pronounced mystical element. Faith is life-union with Christ. It is no mere possession of truths which lie dead and cold in the mind; it is a vital alliance with Christ, the hiding of our life with him in God. By both apostles equally is faith regarded as the very opposite of a meritorious achievement which saves by its inherent excellence. It is the correlative of grace, and therefore involves the explicit renunciation of merit before God. Faith has its power and value, not in itself as an exercise of the human powers, but in its object, Christ, to which it links us. The saving power of faith lies in the fact that it joins our life to Christ. It is, therefore, not so much an achievement as an acceptance.

It does not follow, however, that faith is a mere passive receptivity. The very nature of faith, as an acceptance of a divine life, involves the possession of a new moral energy. Faith works by love. In faith a new life-force is received and new powers stir within the Christian man. It would be equally out of harmony with Paul and with John to regard faith as a mere act standing at the beginning of the religious life but isolated from it. Faith penetrates the whole Christian life; it is an active, energetic principle. If it carries us out of ourselves, it does so in order that it may bring us under the power of new spiritual forces which shall inspire and ennoble our whole nature, and impart an unwonted energy to our every faculty.

From the brief comparative sketch which we have given of the teachings of Paul and of John it will be evident that the latter furnishes us to a much smaller degree than the former with the elements of a *system* of thought. Paul has to a great extent put together for us the various elements of his teaching so as to give them a certain completeness of form. John has given us

only single truths, a series of glimpses into great depths which he has made no effort to explore in detail. We can hardly speak of a Johannine *system* at all, and we are left to correlate as best we can the *dissecta membra* of doctrine which John has left us in his writings. The two great Christian teachers, however, in many ways supplement each other, and both illustrate and enforce with peculiar power the great truths of God's love and grace which constitute the changeless substance of the Gospel of Christ.

PARADISE AND THE FIRST SIN. GENESIS III.

By WILLIAM R. HARPER,
The University of Chicago.

Principles already adopted.—The general relation of the story.—The more significant expressions.—The structure of the story.—The important teachings.—The general purpose of the story.—Similar material in other literatures.—Our estimate of the biblical story.

In our examination of the biblical stories of Creation certain principles were accepted. These, briefly stated, were the following:

(1) That the Hexateuch, which furnishes us the immediate material for our investigation, is a part of a special divine revelation.

(2) That this revelation, according to its own testimony, was given gradually, in an accommodated form, being thus adjusted to the needs and capabilities of the people to whom it first came.

(3) That of necessity the limitations of one kind and another were marked and numerous; the material being, in the nature of the case, in many respects imperfect.

(4) That according to the claims of the Bible itself, we are to expect in it moral and religious truth, not historical or scientific truth.

(5) That the literary form in which this portion of the divine revelation now appears is a compilation of four distinct documents, no one of which goes farther back than 950 B. C.; it being maintained, however, that the essence of the material is Mosaic in its origin; that it is all the outgrowth of Mosaic material, and that it everywhere breathes the Mosaic spirit.

It was agreed, therefore, that the material which forms the basis of our work is in form neither a scientific treatise nor a historical record. It has taken on the form of religious stories of which the historical element furnishes the basis, the prophetic or

religious purpose furnishing the form and coloring. It is safe to say that the material was never intended to be understood in any other way by the writer, or by the Spirit that directed the writer in gathering it together. It follows, therefore, that the literalizing method which, by its misconceptions, has almost destroyed the value of the material, leads, for the most part, to a misinterpretation.

In anticipation, a few statements may be made concerning the relation of the story now under consideration, "Paradise and the First Sin,"¹ to history, religion, and theology. While in a true sense prehistoric, we may well call this event, or combination of events—whichever it was—the *beginning of history*, that to which all history points back; but also the *foundation of history*, that upon which all history rests. There is a sense, too, in which it might be said to be the *shaper of history*. If we may use a rough figure, it is not simply the fountain, the head of the stream, but an undercurrent directing and influencing the stream throughout all its progress. This story, whether false or true, whether a fancy of the brain or a real substantial fact, is the key-note to the understanding of the world's religions. But even if criticism could show that its representations concerning the first estate of man are wholly false, it remains that this story gives us the starting-point of religion, contains an epitome of all religious as well as irreligious life, and even furnishes us the goal of all religious thought. If this be true of the religions of the world, it is true in the strictest sense of Judaism and Christianity. A fundamental truth of the Bible is that sin entered the world

¹ Some of the literature bearing upon this subject is as follows: *Dods*, Genesis; *Kalisch*, Genesis; *Dillmann*, Die Genesis; *Delitzsch (Franz)*, Genesis; *Lenormant*, Beginnings of History, chapters 2 and 3; *Schrader*, The Cuneiform Inscriptions and the Old Testament; *Briggs*, The Hebrew Poem of the First Sin, in *Reformed Quarterly Review*, 1885; *Delitzsch (Fr'd)* Wo lag das Paradies? *Francis Brown*, A Recent Theory of the Garden of Eden, in *Old Testament Student*, Volume V., September, 1884; *S. I. Curtiss*, Symposium on the Antediluvian Narratives, Bib. Sac., 1883; *W. H. Ward*, The Serpent Tempter in Oriental Mythology, Bib. Sac., 1881; *Harper and Green*, The Pentateuchal Question, Genesis i-xii, *Hebraica*, Volume V.; *Ewald*, History of Israel, Volume I., pp. 256 ff; *Baudissin*, Studien zur Semitischen Religionsgeschichte, Volume II.; *Geikie*, Hours with the Bible, Volume I., chapters 7, 8, etc.; *Schultz*, Old Testament Theology, Volume I.

through Adam. He committed the sin which was the "root of all sins." Delitzsch¹ has said concerning the narrative of the Fall: "It is not a point of greatest importance whether we understand it literally or symbolically, but whether we consider the event which rendered redemption necessary a historical fact or not. The externality of that which is related conceals realities whose recognition is not cut short by a symbolical or even mythical interpretation. Christianity as the religion of redemption stands or falls with the recognition of the historical character of the Fall."

Among the more *significant expressions* the following may be noted:

1. The garden planted (2:8) suggests a park filled with trees, such a park as, in Oriental countries, is connected with royal residences.

2. Eden (2:8) is not a word meaning *pleasure*, thus describing the character of the place, nor does it signify a *permanent dwelling*, but rather, as in Assyrian, a *district* or *field*.

3. Concerning the trees planted in the garden (2:9) it is to be noted that every plant of the soil was included which would delight the senses. Special attention, however, is called to the "tree of Life," representing immortality—called such because of the prohibition connected with it. Will man obey? He may remain near to God and live. Will he disobey? He must be banished from God and die. There is also the tree of the knowledge of good and evil. A choice is given to man, and by self-command and obedience he is expected to attain his moral growth. To do good when there is no chance to sin is no virtue.

4. A river is represented as passing through the garden and then separating into four great streams. Of these four streams two are without doubt the Euphrates and the Tigris. The Pishon (2:11) has been thought to be the Pallakopas canal (Delitzsch), the Upper Indus (Lenormant), the Indus (Kalisch), the Nile (Rabbinical writers), the Danube (Ephraem Syrus), the Ganges (Josephus, the Fathers, etc.). The Gihon has been

¹ Genesis, *in loc.*

thought to be the Shatt-en-nil canal (Delitzsch), the Oxus (Lenormant), the Nile (Josephus, the Fathers, Gesenius, Kallisch, and others). It may be asked whether the writer is describing a geographical situation in existence before the deluge, but obliterated at the time of the deluge. The fact that so many hypotheses have been introduced to explain the location of Paradise is evidence of one of three things: either (1) the writer intentionally furnishes an indefinite and unsatisfactory description in order that men should not be able to locate the place; or (2) the geographical characteristics have been obliterated by the deluge, and consequently are of no value from the point of view of the present condition of things; or (3) the description is to be taken as an ideal description, and the details are not to be examined too closely.

5. The tree of which the eating is prohibited (2:17) is represented as a literal tree, seemingly with medicinal qualities, the writer obtaining from the traditions common to the whole world this form with which to clothe his ideas. The eating of it will bring death. This seems to be physical rather than spiritual death. In answer to the question, "Why God creates man if he is so soon to die?" the teaching would seem to be that man, not God, is responsible for death. Disobedience introduces the germ of death.

6. Two interpretations have been given the words of 3:15: (1) The bruising of the head indicates a fatal result; that of the heel temporary harm. Or, (2) according to others, the warfare will be conducted openly on the one hand, and on the other by insidious attack.

7. The judgment pronounced upon the woman (3:16) is three-fold, including the pain of childbirth, the continued desire, and subordination to her husband. It is impossible not to ask one's self the question how far this representation is a picture of woman among the Hebrews.

8. If we interpret 3:20 closely, we must suppose that the naming of the woman is by anticipation, for although her name implies that she is the mother of all living, no child has yet been born.

9. The use of skins for garments (3:21) raises the question, Did animals die in Paradise? Or is there anything which would lead us to suppose that animal death entered after the Fall? Other expressions will be taken up in connection with the teachings of the passage.

The *structure* of this chapter in connection with the introduction found in chapter 2 is very interesting:

1. In the beginning the earth is a waste, there being no rain, no man (2:4-6).

2. A mist ascends and waters the earth; man is created (2:7).

3. The garden is planted; its name, contents and situation are given (2:8-14).

4. Man is placed in the garden; woman is created; a state of innocence (2:15-25).

5. The woman is seduced by the serpent; she in turn seduces the man (3:1-7).

6. The culprits are summoned to trial (3:8-13).

7. The sentence is pronounced upon the serpent, the man, and the woman (3:14-19).

8. The woman is named; man and woman are clothed (3:20, 21).

9. The sentence is executed; they are banished from the garden (3:22-24).

The style is a continuation of that of the second chapter, being free and flowing, picturesque and poetical, and anthropomorphic. Although the chapter is poetical throughout, it is not a poem.

In an effort to discover the *teachings* of so important a passage, it must be kept in mind that only a few may be indicated, and that in the statement of these we must limit ourselves to those teachings which the writer himself intended to present, or to those which are plainly involved in the statements of the writer. It would be a much easier task to suggest the teachings which in one's opinion the writer ought to have furnished. This, however, is not the work before us.

1. *The origin and first state of man and woman.*—The earth was an arid waste. Rain is sent and man is created; then the

situation changes. Man in his loneliness requires a being who will respond to his emotion. It is proposed to give him a help. The animals are first created. They are without question a "help" to him. A relationship exists between him and them. There is peace everywhere. Man shows his superiority in giving them names. Here begins human speech. "The animals congregate; they are living creatures like himself; they are in a sense a help, but not such a help as is meet for man—a human soul, a help which satisfies the longing heart and calms the craving mind."¹ So God creates woman. They were naked but not ashamed. The idea of good and evil is not yet known. There is no thought of shame. Why should there be?

2. *The garden in Eden.*—There are many conflicting opinions in reference to the location of Eden. It is possible that the writer of the narrative knew the situation and described it accurately, while the description is not now understood because of geological changes. It is perfectly clear that no man can locate the district from the statements here given. If this writer did know the location, he alone of his contemporaries, and of those who followed him, may be credited with the knowledge. It is a question whether the Israelites knew more of geography than of geology. They had the opinions of the nations about them, and it was a "general belief that Arabia, India, Eastern Africa were connected by a continent in such a manner that a great ocean bordering on these countries formed one unbroken plain of waves." It was supposed that through these continents the Indus took its way to Africa and appeared as the Nile. When we recall that Alexander the Great regarded the Indus and the Nile as one; that the Ionian philosophers believed the earth to be a disc encircled by the ocean; that in A. D. 1486 Columbus was denounced as a heretic because of certain geographical opinions, one may reasonably ask why better views should be expected of the Israelites. It seems better, therefore, to regard the description as ideal. Man had his first home in a great park in the district of Eden. Here was to be found everything desirable for use or for ornamentation. It was situated, of course, where

¹ Kalisch, *in loc.*

rivers flowed, for without rivers a land is a dreary waste. It is the center from which these rivers go forth to the principal parts of the earth : the Indus to the east, the Nile to the south, the Tigris north, and the Euphrates west. The situation is near the place whence came the great ancestor Abraham. In every respect, therefore, the picture is an ideal one, and we waste time in endeavoring to find the exact location. In the form of this picture momentous ideals are embodied.

3. *The serpent*.—Here, as elsewhere among nations, the serpent is the emblem of evil, and there is no word in the story to indicate that the tempter is other than an animal. It is not to be forgotten in this connection that the serpent among many nations represented also that which was beneficent. His subtlety is compared with that of other beasts of the field. The punishment pronounced upon him is appropriate only for a beast or serpent. It was because the case seemed too serious, the conflict too great, that men, as the centuries passed, introduced into this primitive story the interpretation now commonly accepted of "that old serpent, the devil." The writer is living at an age when the idea of Satan has not been developed. We must be careful, therefore, not to find too much meaning in these words. Some would maintain that the story is intended simply to explain the enmity existing between man and the serpent order ; or, perhaps, the existence of so horrid an animal in the creation of God which has been pronounced good. Could God have originally produced so hideous an object ? Is it to be understood that this serpent was not a part of the original creation, and that it is what it is because of the part it took in the seduction of the woman ? There is probably some truth in these explanations, but they fall far short of presenting the entire truth. It seems quite certain that the serpent, according to our writer, was something different in the beginning from what he is in the writer's times. Now he creeps upon his belly. Before this time—is this a legitimate inference ?—he walked upright. In any case the serpent takes the woman unawares. He insinuates distrust in God ; suggests a means of growth and enjoyment, "an enlargement of experience"—and the deed is done. Is he treated in

the chapter as a moral being?. Held responsible for conduct? But the serpent of today, according to the writer, is not what the serpent originally was.

4. *The nature and purpose of the temptation.*—The word “trial” should always be used instead of “temptation.” To grow morally one must exercise self-restraint. The purpose of this trial was to develop and educate man. It is clear that the serpent, who is permitted to approach the woman in her innocence, is under the power of God. The event is, therefore, one which God permitted. It was a test which man might have stood, which he had been educated to stand; but one for which, as a matter of fact, he was not equal. The whole transaction was a trial, under God, of man’s strength of character.

5. *The character of the transgression.*—It was a simple case of wilful disobedience. When once performed, sin has entered the world. The step of God annoys and frightens the man; he hides; answers timidly; makes excuses; blames the woman, and God for giving her. The woman, equally afraid, places the blame upon the serpent.

6. *The punishment of the serpent.*—This is three-fold. Henceforth it shall be the most cursed of all beasts; shall go upon its belly, and, as a consequence, eat dust; and eternal enmity shall exist between its race and that of man. How far is the form of the story an explanation of the antipathy between the serpent and the human race? How far does the statement contain the germ of the great teaching of the world’s history—man’s struggle with sin and his final victory?

7. *The punishment of the woman.*—If we recall the frequent cry of pain and anguish ascribed by biblical writers to women in travail, the literal meaning of the word for travail, the not seldom fatal issue—in all climes and countries; if we recall the reproach of childlessness in biblical times, the stories of Sarah and Hannah, and others, Isaiah’s picture of seven women taking hold of one man; if we recall the inferior position of women of the Hebrew nation, a position lower than among the Egyptians among whom Israel dwelt so long,—the meaning of the text becomes much clearer. “I will greatly multiply thy

sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee." Today, in civilized countries, perhaps only the pain of childbirth remains of the original terrible form of punishment which included also the overwhelming disgrace of childlessness and entire subjection to the husband.

8. *The punishment of the man.*—The work given man to do in paradise was "easy, congenial, remunerative." Henceforth it shall be done in pain, "in sorrow shalt thou eat of it." It will be disappointing; "thorns and thistles shall it bring forth." It will be wearisome; done in the "sweat of thy face," and life-long, continuing until "thou return into the ground." This, according to our writer, constituted the fall, the increase of knowledge being the increase of sorrow. There seems no good reason for not regarding it also as an elevation, "the increase of sorrow being increase of knowledge."

9. *The origin of the human race.*—The woman is called Eve because she is the mother of all living. The doctrine is definite that the human race has descended from a single pair.

10. *The origin of dress.*—The first garments worn by man were coats made by God himself from the skins of animals.

11. *The origin of suffering.*—The writer sees suffering on every side. He teaches that man alone is responsible for it. God, to be sure, permitted it, but man transgressed a distinct command of God, and ever since he has been suffering and dying.

What, now, may we conceive to be the *general purpose* of the story? Place side by side the beautiful home prepared for man, the partner provided, the ideal life of innocence in which they lived together, and the trial, the fall, the punishment and banishment from God's presence and from life—and it is easy to see that our writer is endeavoring to explain the presence in the world of sin and suffering. If we read farther we shall find that every story in the large collection made by this writer has in view the same purpose, and is based upon the narrative of this chapter.

The material connected with the subject of this story *found in other literatures* is very full and significant. It is manifestly

impossible here to present it in detail. The reader is referred to the literature already cited. It is worth our while, however, briefly to classify this outside material according to its bearing upon special subjects. Here again we must make selections, and must treat the topics selected with the utmost brevity.

1. *The first state of innocence.*—The varied forms of the story all point to a time when man was perfect. This time may have been antecedent to the age of man. The place may have been heaven. God may have been ruling upon the earth, or, as in many cases, it was the first man and the first woman. In this state there was no labor, no disease, no death ; there was no sin, no sensual longing, no covetousness. Purity reigned in thought, word and action. This is the golden age of Hesiod, the Egyptian reign of Ra, the Chinese age of Perfection, the first of the four Hindu ages, the Zoroastrian account of earliest man. The biblical representation is not unique. The place has many common features. It was the garden of the Hesperides guarded by the ever watchful serpent far away beyond the pillars of Hercules, or the sacred Mt. Meru of the Hindus guarded by dragons, adorned with trees and plants and watered by four rivers ; or, the Heden of the Persians, a region of bliss and traversed by great rivers, the first home of man before the serpent tempted him to taste of the forbidden tree ; or, the Chinese garden "near the gate of heaven, where were pleasant winds, abundant springs, one the fountain of life, delightful trees, one with the power of preserving life."

2. *The change from the original state.*—With equal unanimity the world's traditions record a fall from this first state. The occasion of the change is in every case the same. The details of the change are in many cases the same. The state after the change is always the same,—the condition of pain, labor, sorrow, suffering, sickness, death.

3. *The tree of life.*—Here we may compare the Homa tree of the Persians, growing at the spring Ardisura which comes from the throne of God ; the Kalpasoma tree of the Hindus which furnished the water of immortality ; the libation of the gods ; the Tuba tree of the Arab ; the Lotus tree of the Greeks ; the tree

on Assyrian sculpture adorned by royal figures and guarded by genii, just as in our story it is guarded by the cherubim. Is the tree of knowledge a definite tree in the Hebrew narrative? Different opinions exist, and likewise in other nations sometimes the trees are represented separately and sometimes as one tree. With the tree of knowledge we may compare the large part played by trees in Chaldean magic; the burning bush from which God's angel appeared to Moses, the Oak of the Diviners at Shechem, the palm tree under which Deborah prophesied, the oak of Ophrah where an angel appeared to Gideon; the rustling in the tops of the balsam trees which indicated to David that God had gone on before him in the battle; the prophetic trees of the Arabs, the "tree of light" of the Assyrian, the laurel tree of Delos, the tree of Delphis.

4. *The serpent*.—Reference has already been made to the double and contradictory ideas connected with the serpent. Among the Assyrians the serpent was the enemy of the gods. The Ophion of the Phœnician was precipitated into Tartarus by Cronos; Angromainyus in the Persian story having endeavored to corrupt heaven then leaps upon the earth in the form of a serpent, fights with Mithra, but one day will be overcome. In the Vedas the serpent myth is naturalistic, having to do with atmospheric phenomena. Indra (the luminous sky) fights Ahi, or Vritra, the storm cloud, and when the cloud is torn asunder, rain falls. This idea is at the basis of the representation in Job 26:13. Among the Egyptians the serpent Apap represents the darkness which every day conquers the sun, but which is destroyed every morning by the new sun. There seem then to have been three distinct ideas represented by the serpent from the point of view of evil, namely, the darkness of the night as against the sun, the darkness of the storm cloud as against the luminous sky, the idea of evil as against good.

5. *The cherubim*.—Ezekiel's cherubim were bulls (Ezek. 1:10-14). They were the winged bulls with human heads seen at the gates of the palace of the Assyrian kings. These bulls were angels or powers appointed to guard the temple or palace. The cherub of the Exodus was not so highly developed. Wherever

we meet them they are found to be figures containing different elements borrowed from the animal kingdom. There is great variation in the representation, but everywhere they are emblems of the divine attributes.

6. *The flaming sword*.—This, if we accept Lenormant's view,¹ is in name and fact the old Assyrian Littu, "a disc with sharp edges, and a hollow center through which the tips of the fingers pass, whence seven divergent rays issue toward a circumference about which are studded fifty heads or sharp points."

A minute comparison would show much that cannot be presented in a *general comparison*. We must be satisfied, at this time, with the latter. It will be agreed that the outside material is everywhere polytheistic or pantheistic, extravagant and ridiculous, lacking in sublimity, without religious spirit, containing no religious teaching, devoid of principle, purpose, everywhere connected with nature worship; in the fullest sense mythical. On the other hand, the Hebrew story is throughout (1) monotheistic, or, at all events, monolatristic; (2) simple and pure, intended for the youngest as well as for the oldest, without any of the excessive extravagance found elsewhere, delicately and beautifully expressed; (3) uplifting and stimulating. How do Greek and Roman poets teach men what to be and in what manner to live? By pointing backwards to the golden age. But at the close of this age the gods forsook man, and ever since he has been deteriorating. No note is given as to how this past state may be regained; but in our biblical story man is pointed to the future; he is lifted up and shown a time when peace and health will again be his; (4) abounding in religious feeling and spirit; (5) rich in religious teaching, for the first time apprehended by our writer; (6) characterized by a definite purpose which shows itself in every detail—to teach that man is suffering because of sin, and that in the conflict he is sure to gain the victory; (7) without the shadow of a mythical idea. We may grant that the form is connected with the form of myths, but the idea is so different and so far beyond that of the myths themselves as to take away every vestige of excuse for calling this story a myth.

¹ Beginnings of History, page 142.

In conclusion, what shall we now say concerning the story as a whole?

1. What was said concerning the first chapter holds good here. The writer was ignorant of the real geographical and historical facts. It was not a part of the divine plan to reveal geography and history. The writer teaches that there was a place from which mankind came forth; that man was originally perfect; that he sinned, and that today he suffers. It would be possible to convey these truths in many ways. He takes the stories common to all ancient nations. He has no thought of geography or history. He asks simply, How can I best impress these truths upon the minds of men? He does what the prophet always does; he idealizes. There is here no history, no geography.

2. The story is prophetic in the wide and in the narrow sense. Wilful disobedience, discontent, suspicion and lack of gratitude, a slight turning from the path of rectitude, followed by dire consequences—all this and much more the story illustrates as no page of the world's history illustrates so well. It is a picture into which every man may look and see himself, and shudder at the terrible cost of sin. It is the greatest sermon ever preached to man as a warning against sin; a sermon which millions have read and millions more will read; a sermon which will never cease to be read so long as man is man and God is God. But there is also here a promise; a prediction of a time when man will conquer his great enemy, sin; when light will once more take the place of night; peace, the place of war; life, eternal life, the place of death; the seed of the woman shall eventually gain the victory. This promise is vague. To those to whom it was first given, it must have been very vague indeed; but those to whom it is permitted to look back upon this struggle of so many thousand years may clearly see, in spite of its vagueness, the germ which has grown, under the fostering care of the God who guided this strange history and this strange people, into Christ the Lord.

HINDUISM'S POINTS OF CONTACT WITH CHRISTIANITY.

By MERWIN-MARIE SNELL.

I. Introductory Remarks: three early theories to explain likenesses of other religions to Christianity; the attitude of the science of religion; special application to Hinduism.—II. The Godhead: Hindu sects divided into six classes on this basis; analogies to Christianity; a personal God in both; the Trinity in both; conclusion.

I. INTRODUCTORY REMARKS.

Before the rise of the science of religions it was customary to account for analogies observed between Christian and pagan doctrines and cults by one of three theories: (1) a direct borrowing on the pagan side, either from some Christian sect or from Judaism; (2) survival among the pagans of fragments or reminiscences of a primeval revelation; (3) wilful imitation by evil spirits of the truths and practices of Christianity, for the purpose of leading souls astray and retarding the world's conversion.

With the advance of knowledge the supposed analogies were found in most cases to be spurious, and all three explanations became discredited.

In that period when science, in her juvenile lawlessness, had nothing but blows for her mother religion, a different set of analogies, supposed to be discreditable, were assiduously sought for and attributed to a borrowing on the part of Christianity from pagan sources.

With the decline of encyclopedism, and the development of the true scientific spirit, as opposed to a partisan one, the theory of an independent and parallel rise and development of Christian and pagan notions and practices came into vogue. Among theistic scholars this hypothesis has, especially of recent years, shaded into that of a primitive revelation, which, indeed, even in its boldest and most definite form, has never lacked defenders.

But whatever be one's theory of religious origins, and whatever view one takes of the relations in which the Christian religion stands and should stand to non-Christian systems, a serious and candid comparison between Christian and pagan thought can in no case fail to be highly useful and instructive.

Christian believers may well look upon such evident resemblances to Christianity as are found in other religions as valuable confirmations of its teachings. This will hold good, whether they be attributed to direct Jewish or Christian influences, to a primitive revelation, or to an independent unfolding or illumination of the mind and soul. To missionaries, and to those, too, who find themselves obliged to combat paganizing influences upon our own soil, the investigation of such resemblances, especially in the case of the religions of India, is of incalculable value.

The first apostles of Christianity among the Hindus in modern times believed that they recognized in the Trimûrti a corrupted form of the doctrine of the Trinity, and found numerous other points of resemblance. A growing knowledge of the Vaidik family of religions seemed to prove that the Trimûrti was a modern invention, having only the most superficial resemblance to the Christian Trinity; and that the religion of India, with its two phases of cold impersonal pantheism and vulgar polytheistic idolatry, was morally and intellectually antipodal to the Christian faith.

But the further advance of scholarship has made manifest the wonderful complexity of the so-called Hinduism, and the great diversity of the religions and philosophies grouped under that common head. Incidentally it has revived some of the old analogies, brought to light numbers of new ones of a more real and substantial character than those at first remarked, and in some cases has narrowed the distance between Christian and Hindu conceptions which hitherto seemed glaringly contradictory.

In our comparison of certain Hindu doctrines with corresponding Christian ones it will be convenient to arrange them

under three heads: Theology, Cosmology and Soteriology; or, God, Creation and Salvation; the typical Hindu conceptions being in the first case *Brahma*, in the second *mâyâ*, and in the third the three *mârgas* or roads to *moksha* (salvation or liberation).

II. THE GODHEAD.

Although the conceptions of Brahman and *Mâyâ* may be truly said to be the most characteristic features of Hindu religious thought, they are far from being universally accepted among the Hindus, even in modern times.

In the form in which they are familiar to the European public they are characteristic of the monistic (*advaita*) schools. I am assured on excellent native authority that although nine-tenths of the Brâhmans are monists (*advaita-vâdins*) nine-tenths of the people of India, taken as a whole, are dualists (*dvaita-vâdins*). Moreover, in several *advaita* schools the conceptions referred to exist only in a modified form, if at all.

The religious and philosophical sects of India may be divided into six classes, as regards their conception of God: (1) Those that believe in a Supreme Personal Deity, eternally existing, distinct from the universe; (2) those that believe in a Supreme Personal Deity, eternally existing, but including the universe as one of the manifestations of his own essence; (3) those that believe in a Supreme Personal Deity, not eternal, but a periodic emanation (using this word in a loose sense) from an almost impersonal Universal Being; (4) those that believe in a Supreme Personal Deity, not eternal, who is simply the highest of the net-work of illusions of which the universe consists; (5) those who believe in eternally existing impersonal Spirit, distinct from the visible universe; (6) those who deny the existence of spirit, or of any deity or Supreme Being of any kind.

1. The first class includes the Madhvâ'cârya Vaishnavas, and several philosophies associated with the 'Saiva sects, namely, the Pa'supata, Saiva, Nyâya, Pratyâbhijna, Vai'seshika and the older Yoga. The Madhvâ'câryas call God Vishnu, the others apply to him the various names and epithets of 'Siva.

2. To the second belong three very important Vaishnava

sects, the Râmânujas, or 'Sri Vaishnavas, especially prevalent in the south of India, the Râmânandas of northern India, and the 'Caitanyas of Bengal.

3. The third is represented by the Vallabhâ'câryas, a sect very numerous in central and northeastern parts of the country ; and probably also includes the Râdha Vallabhas—a sect calling itself Vaishnava, but having close affinities with the 'Saivas and 'Sâktas, —apparently the Kabir and Dâdû sects, and possibly the Pânîniya branch of the Pûrva Mîmânsâ philosophy.

4. The fourth, the Kaivalyâdvaita (absolute monism), is the typical Vedânta, and is sustained chiefly by the monks (*sannyâsis*) of the order founded by 'Sankarâ'cârya, and the Smârta sect of Southern India, but also found among Hindus of many other sects and cults, especially those of the Brâhman caste.

5. To the fifth class belong the Sâṅkhya, and at least one school of the Pûrva Mîmânsâ.

6. The sixth class is composed of the materialistic sects, notably the 'Carvakas of ancient times and the 'Sûnya-vâdins of the present.

The sects in the first group may be called theistic, and the Brahma Samâj, and kindred modern societies, would have to be classed with it, if they were sufficiently Hindu in their character to fall properly within our notice. Those in the second, third and fourth groups would ordinarily be considered pantheistic, and the fifth and sixth are unquestionably atheistic.

The atheistic schools have always tended to become something other: the Sâṅkhya passing into the Yoga, 'Saiva or Pa'supata, and the 'Sûnya, as soon as it ceases to be flippant, becoming the Kaivalyadvaita.

The three *advaita* schools, the *Kaivalya* of 'Sankara (4), the *Vî'suddha* of Vallabha (3), and the *Vî'sishta* of Râmânuja (2) agree (with perhaps some exceptions among subdivisions or individual adherents of the first two) in recognizing a personal Lord (*I'svara*) who governs the universe by his thought and will. Although to the Kaivalyâdvaitins he is simply the crowning illusion, and the ultimate being is Brahma, of which nothing

positive can be properly predicated, not even existence ; to the Vi'suddhâdvaita he is as it were the consubstantial Logos, or active manifestation, of a Brahman who is in some sense intelligent and free ; and to the Vi'sishtâdvaita an eternal aspect, nay, the highest and essential aspect, of Brahman himself.

All this is strongly suggestive of Christian theism, but the dvaita sects present more remarkable analogies. To the Nyâya, the Yoga and the Vai'seshika God seems to be simply a Supreme Everlasting Spirit, without any internal differentiation ; to the Pratyabhijnas he is no more than that ; but the Pa'supata and 'Saiva systems give him a richness of interior life which immediately suggests the Christian Trinity. They find in him three or five operations or aspects, inseparable from his eternal being. The three aspects are Brahmâ, Vishnu and Rudra (creative, preservative, and destructive), and the five are made up of these with the addition of grace and "obscuration." The last named may be understood as the *mystery*, or the interior unmanifested activity, of the Godhead (although it is usually given a cosmogonic interpretation) ; and grace in the Christian sense, as its pervasive sanctifying influence.

The Trimûrti then remains as nearly a true Trinity, to which most of the formulæ of the Athanasian creed would be entirely appropriate. The Creator, Preserver and Transmuter (for 'Siva represents not only destruction, but also regeneration, and liberation from the power of both), worshipped by many Hindus as aspects of One Undivided Godhead, are comparable with the Creator, Redeemer and Sanctifier which form the Christian Trinity. The notion of the Trinity prevalent among a certain school of early theologians, and further developed by Hegel in modern times, according to which the Son is the middle, and the Spirit the final term in the creative manifestation of Deity, is particularly akin to the Hindu conception.

Brahmâ seems to represent the primary efflux of creative energy ; Vishnu, its perpetual providential activity ; and 'Siva its final outcome in the cosmos and in the natural and spiritual man.

With them may be compared the triad of the Veda Mantras : Surya, Indra and Âgni. The *Rîg* Veda itself identifies Surya

with Vishnu, and Indra with Rudra (*i. e.*, 'Siva'); and Âgni may very easily have developed into Brahmâ. The three seem to have been symbolized by, if not identified with, the three forms of Âgni—the celestial, atmospheric and terrestrial fire; for Surya was (or was associated with) the sun, Rudra the storm, and Âgni the fire of the household and altar.

In the *Rig Veda* (tenth mandala, hymn 121) we find Âgni thus invoked:

“One in thine essence, but to mortals three;
Displaying thine eternal triple form
As fire on earth, as lightning in the air,
As sun in heaven.”

It would be possible, without much over-subtlety, to use this as a symbol either of the Christian Trinity or of the 'Saiva Trimûrti.

Not only in the Vaidik mythology, not only in the Personal Deity of theistic Hinduism, do we find suggestions of the Trinity idea; but also in the fundamental postulates of most of the pantheistic and atheistic systems.

We can dismiss what has been called the “trinity” of the Sâṅkhya philosophy in a few words, because of its apparent remoteness from the notion of Deity. In this system, which has profoundly influenced the whole thought of India, the universe is produced by evolution from *prakṛiti* (matter), which has three qualities (*gunas*), of which it is “generally defined as the equilibrium”; namely, *sattva*, *rajas* and *tamas*, *i. e.*, passiveness, restlessness, and grossness. It is by the “spontaneous differentiation” of these three inherent properties that evolution is said to take place. By the Vaishnavas, who are for the most part largely indebted to the Sâṅkhya, *Prakṛiti* has a higher meaning, and the three *gunas* extend even to the Trimûrti, Vishnu having *sattva*, Brahmâ *rajas*, and 'Siva *tamas*.

This leads us to the pantheistic systems, which all attribute in some sense to Brahman, however they regard him in other respects, *sat*, '*cit*' and *ânanda*—being, knowledge, and bliss.

If the mediæval scholastic explanations of the Trinity be taken as the Christian term of the comparison, the resemblance in

this point becomes very pronounced. As they represented the accepted Catholic theology, and as orthodox Protestantism has never reviewed the conclusions of the latter on the nature and attributes of God, or consciously revised or amended in any way the doctrine of the Trinity, they may perhaps be legitimately used.

According to the great theologians of the Trinity, the Father may be said to be the Divine Power, the Fountainhead of Deity; the Son the Divine Wisdom, the Word of God spoken within in his own bosom; and the Holy Spirit "the Consubstantial Love of the Father and the Son." *Filius procedit ut Verbum intellectus; Spiritus Sanctus ut amor voluntatis* (Thomas Aquinas, *Summa*, I, xlv, vii.)

Here we have the Being (or Power), Wisdom and Love of God, with which to compare the Being, Knowledge and Bliss of Brahman. In each case the second term is of the intellectual order, and the third of the affective. The analogy is still closer when we remember that, just as 'Sankara, the greatest of the Vedântists, while recognizing in Brahman this triune character, asserts that it is entirely without attributes; so in like manner the Christian theologian Aquinas defines God, as do many others after him, as *Actus Purissimus*, which will bear the translation of Most Simple Energy, and asserts that he is one and undifferentiated, and "his being and act are identical."

If, in spite of the similarity of definitions, the 'Sankara Vedântists (*Kaivalyâdvaita-vâdins*) deny personality to Brahman, while the Christians assert it of God, this may be at least partly explained on the ground that in one the philosophical and in the other the religious interest predominates. This is beautifully illustrated in the very difference of nomenclature in the two cases. Power, Wisdom and Love are outgoing, dynamic, and, so to speak, altruistic attributes—they form something for the creature to cling to; while Being, Knowledge and Bliss are static, and sound like the wholly egoistic advantages of a self-centered, self-confined being. The same remark may be made regarding the fundamental nature of the Divine Essence, which is said in the first case to be Energy (*actus*), and in the second, Knowledge (*'cit*).

The chief exponents and preachers of the Vedânta—the sannyâsis of 'Sankara's institute—are obliged to concede the insufficiency of the abstract conceptions of their philosophy for the religious needs of the masses of the people, and consequently preach habitually to the latter in the dualistic terms of popular religion. But if they were to identify I'svara (Lord), the Logos, with the 'Cit—as distinguished from the Sat and Ânanda—of Brahman, and could recognize that a Being that can be called *Sa'c'citânanda* (Being, Knowledge and Bliss) must be personal, or, to borrow the more exact expression of the Areopagite, super-personal, the apparent gulf between Brahman and the Christian Godhead would be definitely bridged.

Two of the Vedânta schools, the Vi'sishtâdvaita ("modified monism") and the Vi'suddhâdvaita ("purified monism"), approximate to this; the first by its recognition that the Personal Deity (*I'svara*, by it called Vishnu) is an eternal manifestation, or rather the Very Self of the all-inclusive Brahman, and the second by its doctrine that the gods and the universe are differentiated according to the proportion in which the Divine being, knowledge and bliss enter into each, from which we may gather that I'svara is the fulness of the the Divine Wisdom (literally, Knowledge). It should be added that one of the dvaita schools, that of Mâdhva, is based upon the Vedânta Sûtras, and doubtless recognizes, consequently, the Sat, 'Cit and Ânanda of Brahman, in which case it, too, is an undeveloped Trinitarianism.

It is interesting to note that there is an apparent duplication in the Trinity of the Âdvaita, as all its schools are accustomed to recognize the Trimûrti as aspects of I'svara. I think it probable that a further investigation of their theology will reveal in some cases such a blending of the two triads as would make the resemblance to the Occidental Trinity in its popularly accepted form even more marked than in any of the cases we have noticed.

A thorough study of the theology of the Vaishnava Advaitins (Vi'suddhâdvaita and Vi'sishtâdvaita) would probably throw light upon the exact relation, if any, which exists between the three *gunas* above referred to (*passiveness, restlessness and grossness*), and the three attributes (if the Kaivalyâdvaitins will par-

don me the expression) of Brahman; for Prakṛiti and her qualities play an important part in their cosmogonic systems. As they, like other Vaishnavas, distribute the gunas among the members of the Trimūrti (either aspects or emanations of I'svara), it would seem that the solution of the whole problem of Hindu Trinitarianism must be looked for from them.

I think I have said enough to show that Christian Trinitarians, and Christian theists of every school, would find an abundance of common ground with most of the Hindu theologies. It would evidently not be a difficult task for Brahmā, Vishnu and 'Siva, the equivalents of Āgni, Surya and Indra, to be correlated with the Sat, 'Cit and Ânanda of Brahman, and these with the Divine Being, Wisdom and Love, which by so many Christian theologians have been identified with the Father, Son, and Holy Ghost.

Leaving aside all speculative interpretations and identifications, the facts may be summed up roughly in the statement that there is in the *Rig Veda* a trinity of divine personalities, in the Vedānta philosophy a trinity of attributes or predicates of Deity, in the Sāṅkhya philosophy, a trinity of cosmic qualities; and in the Trimūrti a personal Divine nature, actually triune. So that if any one doubt the validity of the detailed comparisons above made, he must at least admit that there is in the Hindu mind not only a strong sense of the personality of God, but a traditional tendency to a line of thought which would seem to have its legitimate outcome in the doctrine of the Trinity.

THE DUTIES OF MAN AS TAUGHT BY THE BOOK OF PROVERBS.

By CHARLES F. KENT, PH.D.,
The University of Chicago.

I. Introductory: Neglect of the Book of Proverbs; cause found in its lack of order; a new arrangement necessary; canons of classification.—II. Illustration of method; duties of man as set forth in the Book.

Of all the books of the Old Testament perhaps none is less read or studied than the Book of Proverbs. Certainly none is less deserving of the degree of neglect that it receives. Ministers sometimes search through it for a text, and the International Sunday School Committee have been wont, every seven years, to select a chapter or two from it for study. Old people often find great pleasure in reading this book, since its epigrammatic verses express so pointedly and truly their own life experiences. But to the great majority of Bible students it is a *terra incognita*.

The reason of this lies on the surface. The taste of the Occident demands system, continuity of thought and logical connection. The Book of Proverbs, which, in external form, is a typical product of the Orient, is almost totally lacking in each of these qualities. Except in a few chapters at the beginning and end of the book, it is impossible to discover any systematic principle of classification. Sometimes a catch word explains why two or more proverbs are found grouped together. But, as a rule, no distinct reason is discernable why a proverb was put in one place rather than another. Thus, the Book of Proverbs stands as the supreme example of the sententious type of literature so dear to the Semitic mind.

But for the Occidental, familiar with logical methods of thought, this only leads to confusion. No sooner has he grasped the idea contained in one verse than he is plunged into an entirely different thought realm. Having made a conquest of the truth contained in the second proverb, the reader is obliged to repeat the same experiences in each succeeding verse. The

result is most disastrous. All that was gained from the earlier verses is lost, because the association of ideas, the indispensable servant of memory, is here utterly helpless. Teachings respecting man's duty to God, the management of a farm, the divine character, the fool, sin, the nature of man, duties of children, the future life, and many other subjects that concern man, are all jumbled together in the same chapter. It is not strange, therefore, that most people do not find Proverbs fascinating reading; or, if they do read it perfunctorily, do this so carelessly that they neither grasp nor retain the thought. And yet no one will deny that the Book of Proverbs, the great repository of the crystalized experience of the Hebrew people, contains beautiful thoughts, beautifully expressed, and valuable truths, too valuable to be thus slighted.

The cause of this unwarranted neglect is evident. What shall be the remedy? Here it is much easier to prescribe than apply. Evidently this chaos must be reduced to order; and classification must be the tool.

In classifying, another most desirable end can be conserved. The demand for commentaries has not ceased, and never will while there is such a wide divergence in thought and expression between the Semitic past and the Indo-European present. However, not voluminous tomes, but something brief, to the point, helpful rather than confusing, is what is wanted. A detailed classification enables the reader, at a glance and almost unconsciously, to grasp the interpretation of a passage from its position.

In classifying the Proverbs the following canons have been adopted:

1. Not external form, but the fundamental idea presented by each proverb shall be the basis of classification.
2. In the cases where a theme is treated consecutively, the order adopted by the original author shall be observed as far as is consonant with logical arrangement.
3. Proverbs repeating the idea brought out by another proverb, whether in the same or slightly different form, shall be omitted.
4. The integrity of each proverb shall be respected.

5. The text or marginal readings of the Revised Version shall be employed except where this manifestly fails to bring out the original meaning of the Hebrew text, as revised by the aid of the Septuagint and other versions.

6. To give completeness to the treatment of each theme a proverb containing two or more distinct ideas may be repeatedly presented under different heads.

7. The material under each head and sub-head shall be arranged so as to develop the subject as far as possible in logical order.

The following presents, in part, the testimony of the book respecting the duties of man :

I. MAN'S DUTIES TO ANIMALS.

A righteous man regardeth the life of his beast : 12 : 10
But the tender mercies of the wicked are cruel.

II. MAN'S DUTIES TO OTHERS.

I. To AVOID.

- | | | |
|---------------------------|---|------------------------|
| a. <i>Indolence.</i> | As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him. | 10 : 26 |
| b. <i>Disdainfulness.</i> | He that despiseth his neighbour is void of wisdom :
But a man of understanding holdeth his peace. | 11 : 12 |
| c. <i>Greed.</i> | He that augmenteth his substance by usury and
increase,
Gathereth it for him that hath pity on the poor.
He that is of a greedy spirit stirreth up strife :
But he that putteth his trust in the LORD shall be
made fat. | 28 : 8

28 : 25 |
| d. <i>Hatred.</i> | Hatred stirreth up strifes :
But love covereth all transgressions. | 10 : 12 |
| e. <i>Anger.</i> | An angry man stirreth up strife,
And a wrathful man aboundeth in transgression.
A wrathful man stirreth up contention :
But he that is slow to anger appeaseth strife. | 29 : 22

15 : 18 |
| f. <i>Jealousy.</i> | Wrath is cruel, and anger is overwhelming ;
But who is able to stand before jealousy ? | 27 : 4 |
| g. <i>Revenge.</i> | Say not, I will recompense evil :
Wait on the LORD, and he shall save thee. | 20 : 22 |
| h. <i>Ingratitude.</i> | Whoso rewardeth evil for good,
Evil shall not depart from his house. | 17 : 13 |
| i. <i>Contention.</i> | Strive not with a man without cause,
If he have done thee no harm. | 3 : 30 |

- If thou hast done foolishly in lifting up thyself, 30 : 32
 Or if thou hast thought evil,
Lay thine hand upon thy mouth.
- For the churning of milk bringeth forth butter, 30 : 33
 And the wringing the nose bringeth forth blood :
 So the forcing of wrath bringeth forth strife.
- It is an honour for a man to keep aloof from strife : 20 : 3
 But every fool shows his teeth.
- He that vexeth himself with strife that does not 26 : 17
 belong to him,
 Is like one that taketh a passing dog by the ears.
- He loveth transgression who loveth strife : 17 : 19
 He that raiseth high his gate seeketh destruction.
- Cast out the scorner, and contention shall go out ; 22 : 10
 Yea, strife and ignominy shall cease.
- A fool's lips bring contention, 18 : 6
 And his mouth calleth for stripes.
- As* coals are to the hot embers, and wood to fire ; 26 : 21
 So is a contentious man to inflame strife.
- The beginning of strife is as when one letteth out 17 : 14
 water,
 Therefore leave off quarrelling before showing the teeth.
- Better is a dry morsel and quietness therewith, 17 : 1
 Than an house full of feasting with strife.
- j. *Flattery.* The words of a whisperer are as dainty morsels, 18 : 8
 And they go down into the innermost parts of the body.
- He that blesseth his friend with a loud voice, 27 : 14
 rising early in the morning,
 It shall be counted a curse to him.
- A man that flattereth his neighbour 29 : 5
 Spreadeth a net for his steps.
- A lying tongue hateth those whom it hath wounded : 26 : 28
 And a flattering mouth worketh ruin.
- He that rebuketh a man shall afterward find more 28 : 23
 favour
- k. *Dissimulation.* Than he that flattereth with the tongue.
 Fervent lips and a wicked heart 26 : 23
 Are *like* an earthen vessel overlaid with silver dross.
- He that hateth dissembleth with his lips, 26 : 24
 But layeth up deceit within him :
- When he speaketh fair, believe him not ; 26 : 25
 For there are seven abominations in his heart ;
- Though *his* hatred cover itself with guile, 26 : 26
 His wickedness shall be openly shewed before the congregation.

	Whoso diggeth a pit shall fall therein :	26 : 27
	And he that rolleth a stone, it shall return upon him.	
l. <i>Lying.</i>	A faithful witness will not lie ;	14 : 5
	But a false witness uttereth lies.	
	A righteous man hateth lying :	13 : 5
	But a wicked man causeth shame and bringeth reproach.	
	The lip of truth shall be established forever :	12 : 19
	But a lying tongue is but for a moment.	
	As clouds and wind without rain,	25 : 14
	So is he that boasteth himself of his gifts falsely.	
	Bread of falsehood is sweet to a man ;	20 : 17
	But afterwards his mouth shall be filled with gravel.	
	A lying tongue hateth those whom it hath crushed ;	26 : 28
	And a flattering mouth worketh ruin.	
m. <i>Breach of confidence.</i>	He that goeth about as a talebearer revealeth secrets :	11 : 13
	But he that is of a faithful spirit concealeth the matter.	
	He that goeth about as a talebearer revealeth secrets :	20 : 19
	Therefore meddle not with him that openeth wide his lips.	
n. <i>Treachery.</i>	As a madman who casteth firebrands,	26 : 18
	Arrows, and death ;	
	So is the man that deceiveth his neighbour,	26 : 19
	And saith, " Am not I in sport ? "	
	A man shall eat good by the fruit of his mouth :	13 : 2
	But desire of the treacherous is violence.	
o. <i>Slander.</i>	With his mouth the godless man destroyeth his neighbour :	11 : 9
	But through knowledge shall the righteous be delivered.	
	The north wind bringeth forth rain :	25 : 23
	So doth a backbiting tongue an angry countenance.	
	For lack of wood the fire goeth out :	26 : 20
	And where there is no whisperer, contention ceaseth.	
	A froward man scattereth abroad strife :	16 : 28
	And a whisperer separateth trusted friends.	
	He that findeth hatred is of lying lips ;	10 : 18
	And he that uttereth a slander is a fool.	
p. <i>Evil machinations.</i>	Devise not evil against thy neighbour,	3 : 29
	Seeing he dwelleth securely by thee.	
	A worthless man deviseth mischief :	16 : 27
	And in his lips there is a scorching fire.	

	He that shutteth his eyes to devise froward things, He that compresseth his lips, bringeth evil to pass.	16 : 30
	He that winketh with the eye causeth sorrow : But a prating fool shall fall.	10 : 10
	A worthless person, a man of iniquity ; He walketh with a froward mouth ;	6 : 12
	He winketh with his eyes, he shuffleth with his feet, He maketh signs with his fingers ;	6 : 13
	Frowardness is in his heart, he deviseth evil continually ;	6 : 14
	He letteth loose discord. Therefore shall his calamity come suddenly ;	6 : 15
	On a sudden shall he be broken, and that without remedy.	
	He that deviseth to do evil, Men shall call him a mischievous person.	24 : 8
	Evil devices are an abomination to the LORD : But pleasant words are pure.	15 : 26
q. <i>Oppression of the poor.</i>	Rob not the poor, for he is poor, Neither crush the afflicted in the gate : For the LORD will plead their cause, And despoil of life those that despoil them.	22 : 22 22 : 23
r. <i>Stealing land.</i>	Remove not the ancient landmark, Which thy fathers have set. Remove not the ancient landmark ; And enter not into the fields of the fatherless : For their redeemer is strong : He shall plead their cause against thee.	22 : 28 23 : 10 23 : 11
s. <i>Deeds of violence.</i>	The words of the wicked are a lying in wait for blood : But the mouth of the upright shall deliver them. A man of violence enticeth his neighbour, And leadeth him in a way that is not good. The bloodthirsty hate him that is perfect : But the upright care for his soul. When the wicked rise, men hide themselves : But when they perish the righteous increase. Envy thou not the man of violence, And choose none of his ways. For the perverse is an abomination to the LORD : But his secret is with the upright. If they say, Come with us, Let us lay wait for blood, Let us lurk privately for the innocent without cause ; Let us swallow them up alive as Sheol, And whole as they that go down into the pit ; We shall find all precious substance, We shall fill our houses with spoil ;	12 : 6 16 : 29 29 : 10 28 : 28 3 : 31 3 : 32 1 : 11 1 : 12 1 : 13

Thou shalt cast thy lot among us ;	1 : 14
We will all have one purse ;	
My son, walk not thou in the way with them ;	1 : 15
Refrain thy foot from their path :	
For their feet run to evil,	1 : 16
And they make haste to shed blood.	
For in vain is the net spread,	1 : 17
In the eyes of any bird :	
And these lay wait for their own blood,	1 : 18
They lurk privily for their own lives.	
So are the ways of every one that is greedy of gain ;	1 : 19
It taketh away the life of the owners thereof.	

2. TO CHERISH.

- | | | |
|---------------------------------------|---|---------|
| a. <i>Strict justice.</i> | It is joy to the righteous to do judgement ; | 21 : 15 |
| | But it is a destruction to the workers of iniquity. | |
| | To do justice and judgement | 21 : 3 |
| | Is more acceptable to the LORD than sacrifice. | |
| b. <i>Uprightness.</i> | An unjust man is an abomination to the righteous : | 29 : 27 |
| | And he that is upright in the way is an abomina-
tion to the wicked. | |
| | The lips of the righteous know what is acceptable : | 10 : 32 |
| | But the mouth of the wicked is frowardness. | |
| | The mouth of the righteous is a fountain of life : | 10 : 11 |
| | But the mouth of the wicked covereth violence. | |
| | The tongue of the righteous is as choice silver : | 10 : 20 |
| | The heart of the wicked is little worth. | |
| | The lips of the righteous feed many : | 10 : 21 |
| | But the foolish die for lack of understanding. | |
| | The thoughts of the righteous are judgement : | 12 : 5 |
| | But the counsels of the wicked are deceit. | |
| | The heart of the righteous studieth to answer : | 15 : 28 |
| | But the mouth of the wicked poureth out evil
things. | |
| | The fruit of the righteous is a tree of life ; | 11 : 30 |
| | And he that is wise winneth souls. | |
| | The wicked desireth the prey of evil men : | 12 : 12 |
| | But the root of the righteous yieldeth <i>fruit</i> . | |
| | When the righteous triumph, there is great glory : | 28 : 12 |
| | But when the wicked rise, men hide themselves. | |
| c. <i>Fidelity in
friendship.</i> | Thine own friend and thy father's friend | 27 : 10 |
| | Forsake not. | |
| | Confidence in an unfaithful man in time of trouble | 28 : 19 |
| | Is <i>like</i> a broken tooth, and a foot out of joint. | |
| | A friend loveth at all times, | 17 : 17 |
| | And is a brother born for adversity. | |

- d. *Courage in delivering the innocent.* If thou faint in the day of adversity, 24 : 10
Thy strength is small.
Deliver them that are carried away unto death, 24 : 11
And those that are tottering to the slaughter see that thou hold back.
If thou sayest, "Behold, we knew not this:" 24 : 12
Doth not he that weigheth the hearts consider it?
And he that keepeth thy soul, doth not he know it?
And shall he not render to every man according to his work?
- e. *Charity towards another's faults.* He that covereth a transgression seeketh love: 17 : 9
But he that harpeth on a matter separateth trusted friends.
- f. *Consideration for another's feelings.* As one that taketh off a garment in cold weather, 25 : 20
and as vinegar upon a wound,
So is he that singeth songs to a heavy heart.
- g. *Wisdom in treating with a fool.* Speak not in the hearing of a fool; 23 : 9
For he will despise the wisdom of thy words.
Answer a fool according to his folly, 26 : 5
Lest he be wise in his own eyes.
As snow in summer, and as rain in harvest, 26 : 1
So honour is not seemly for a fool.
As one that bindeth fast a stone in a sling, 26 : 8
So is he that giveth honour to a fool.
- h. *Tact in speaking.* A word fitly spoken 25 : 11
Is like apples of gold in chased work of silver.
He kisseth the lips 24 : 26
That giveth a right answer.
The healing tongue is a tree of life: 15 : 4
But perverseness therein is a breaking of the spirit.
The wise in heart shall be called prudent: 16 : 21
And the sweetness of the lips increaseth learning.
- i. *Kind words.* There is that which speaketh rashly like the pierc- 12 : 18
ings of a sword:
But the tongue of the wise is health.
A soft answer turneth away wrath: 15 : 1
But a grievous word stirreth up anger.
Pleasant words are as a honeycomb, 16 : 24
Sweet to the soul, and health to the bones.
- j. *Helpfulness.* The righteous is a guide to his neighbour: 12 : 26
But the way of the wicked causeth them to err.
- k. *Liberality.* Withhold not good from them to whom it is due, 3 : 27
When it is in the power of thine hand to do it.
Say not unto thy neighbour, Go, and come again, 3 : 28
And to-morrow I will give;
When thou hast it by thee.

	There is that coveteth greedily all the day long :	21 : 26
	But the righteous giveth and withholdeth not.	
	Many will intreat the favour of the liberal man :	19 : 6
	And every man is a friend to him that giveth gifts.	
	The liberal soul shall be made fat :	11 : 25
	And he that watereth shall be watered also himself.	
	He that withholdeth corn, the people shall curse him :	11 : 26
	But blessing shall be upon the head of him that selleth it.	
1. <i>Mercy.</i>	He that despiseth his neighbour sinneth :	14 : 21
	But he that hath pity on the poor, happy is he.	
	He that hath pity upon the poor lendeth unto the LORD,	19 : 17
	And his good deed will he pay him again.	
	Whoso mocketh the poor reproacheth his Maker :	17 : 5
	And he that is glad at calamity shall not be unpunished.	
	The merciful man doeth good to his own soul :	11 : 17
	But he that is cruel troubleth his own flesh.	
	Give strong drink unto him that is ready to perish,	31 : 6
	And wine unto the bitter in soul :	
	Let him drink, and forget his poverty,	31 : 7
	And remember his misery no more.	
	Let not mercy and truth forsake thee :	3 : 3
	Bind them about thy neck ;	
	Write them upon the table of thine heart :	
	So shalt thou find favour and good understanding	3 : 4
	In the sight of God and man.	
m. <i>Love.</i>	Hatred stirreth up strifes :	10 : 12
	But love covereth all transgressions.	
	Better is a portion of herbs where love is,	15 : 17
	Than a stalled ox and hatred therewith.	
n. <i>Kindness toward an enemy.</i>	Say not, I will do so to him as he hath done to me ;	24 : 29
	I will render to the man according to his work.	
	If thine enemy be hungry, give him bread to eat ;	25 : 21
	And if he be thirsty, give him water to drink :	
	For thou shalt heap coals of fire upon his head,	
	And the LORD shall reward thee.	

IV. MAN'S DUTIES TOWARD GOD.

I. REVERENCE.

a. <i>What it is.</i>	The fear of the LORD is the beginning of wisdom :	9 : 10
	And the knowledge of the Holy One is understanding	

The fear of the LORD is the instruction of wisdom : 15 : 33
And before honor *goeth* humility.

He that walketh in his uprightness feareth the LORD : 14 : 2

But he that is perverse in his ways despiseth him.

b. *Its rewards.* My son, if thine heart be wise, 23 : 15

My heart shall be glad, even mine :

Yea, my reins shall rejoice, 23 : 16

When thy lips speak right things.

Let not thine heart envy sinners : 23 : 17

But *be thou* in the fear of the LORD all the day long :

For surely there is a reward : 23 : 18

And thy hope shall not be cut off.

Hear thou, my son, and be wise, 23 : 19

And guide thine heart in the way.

In the fear of the LORD is strong confidence : 14 : 26

And his children shall have a place of refuge.

The fear of the LORD is a fountain of life, 14 : 27

To depart from the snares of death.

The fear of the LORD prolongeth days : 10 : 27

But the years of the wicked shall be shortened.

The fear of the LORD *tendeth* to life : 19 : 23

And he *that hath it* shall abide satisfied ;

He shall not be visited with evil.

Be not wise in thine own eyes ; 3 : 7

Fear the LORD, and depart from evil :

It shall be health to thy navel, 3 : 8

And refreshment to thy bones.

The reward of humility and the fear of the LORD, 22 : 4

Is riches and honour and life.

2. SUBMISSION.

The foolishness of a man perverteth his way ; 19 : 3

And his heart fretteth against the LORD.

My son, despise not the discipline of the LORD : 3 : 11

Neither be weary of his reproof :

For whom the LORD loveth he reproveth ; 3 : 12

Even as a father the son in whom he delighteth.

3. HEEDING THE PROPHECIC WORD.

Where there is no vision, the people cast off restraint : 29 : 18

But he that keepeth the teaching, happy is he.

Whoso despiseth the word maketh himself a debtor thereto. 13 : 13

But he that feareth the commandment shall be rewarded.

4. HONOUR.

Honour the LORD with thy substance,	3:9
And with the first-fruits of all thine increase:	
So shall thy barns be filled with plenty,	3:10
And thy vats shall overflow with new wine.	

5. TRUST.

The fear of man bringeth a snare:	29:25
But whoso putteth his trust in the LORD shall be protected.	
He that giveth heed unto the word shall find good:	16:20
And whoso trusteth in the LORD, happy is he.	
He that is of a greedy spirit stirreth up strife	28:25
But he that putteth his trust in the LORD shall be made fat.	
He that trusteth in his own heart is a fool:	28:26
But whoso walketh wisely, he shall be delivered.	
Trust in the LORD with all thine heart,	3:5
And lean not upon thine own understanding:	
In all thy ways acknowledge him,	3:6
And he shall make plain thy path.	

WISDOM IN TEACHING CRITICAL RESULTS.

By PROFESSOR F. B. DENIO,
Bangor, Me.

Sensitiveness respecting discussions about the Bible.—A conviction of the vital relation of the Bible to redemption and sanctification at the root of this.—This conviction natural and right.—Need of caution in dealing with this sensitiveness.—Wisdom consists in emphasizing essentials.

What is the meaning of the sensitiveness often manifested regarding the discussions respecting the Bible? It arises from the general consciousness of the vital relation between the Bible and the Christian life, and a fear that these discussions tend to injure the Bible. While this is faith, it is a weak faith. There is a conviction that the Bible, in its entirety, is essential to Protestant Christianity. In its most extreme form this belief affirms that the literal acceptance of each statement of the Bible is essential to salvation. From that extreme the sense of the importance of the Bible varies until the opposite extreme is reached, where the contents of the Bible are valued no more than any other book. Some ask if the former be not the safer belief. It is a belief which grows out of a religious spirit as the other does not, but it works as much injury to the intelligence of man as the latter to his religious nature. It inevitably provokes reaction, and reactions never fail to injure the truth intended to be conserved.

As has been stated, there is a conviction that the Bible, in its entirety, is essential to Protestant Christianity. Does this conviction carry with it a clear knowledge of what it implies? *i. e.*, as to the actual relation between the Bible and Christianity? Not always. Christianity is the religion of redemption through Jesus Christ. The man who accepts Jesus Christ as Redeemer and King is a Christian. Some prefer to put King first; rather Redeemer should come first, for the proper kingship does not begin until the redemptive work has become operative in a man's

life. Thus Christianity has for its vital essence redemption into the kingdom of Jesus Christ. In the Bible the redemption is represented at the first as deliverance from human oppression, human injustice, physical pain, disease and want ; later the idea rises to deliverance from moral evil, bondage to sinful habit, alienation from God, always ascending until it culminates in a likeness to God, a participation in the divine nature, when man shall have escaped the corruption which is in the world through lust. The Bible is thus a record of the genesis of the idea of redemption and of the redemptive work. As a record it is subsequent to that work and dependent upon it. Hence, if that redemptive process is unreal the Bible is untrustworthy. Does it follow if the Bible is untrustworthy the redemptive process is unreal ? If the consequence be valueless is there reason for faith in the cause. The inference here is quickly drawn and not unnatural.

Also the Bible has a connection quite as close with the present process of redemption and its future course. The Christian life means growth in holiness, it is the conscious obedience to perfect holiness in the fear of the Lord. This is accomplished only as the believer is in fellowship with Jesus Christ, only as he submits himself to the guidance of the Holy Spirit, only through the instrumentality of the truths of the Gospel as recorded in the Bible. From this statement it is evident that the Bible is the only authoritative standard and means of redemption, There are two other methods of gaining religious truth which have not been under discussion for centuries,—the human reason and the church. Both have their functions, and without their operation the perfection of human nature is not reached. Both are liable to lead astray because of the vitiating influence of human sin. Both depend upon the Bible in matters pertaining to redemption. Indeed, "if the gospels were to be lost or all faith in their truth to perish, Christianity as a distinctive type of religion would perish" (Bruce). "There is no reason to believe that Christianity would for any long time continue to exist as an active power in the world, were the Bible to be blotted out of existence" (Stearns). The conviction of the vital rela-

tion of the Bible to the Christian life which lies at the bottom of much uneasiness regarding the critical discussions is well grounded. This conviction is abundantly justified by the scientific theologian.

While the conviction which lies at the bottom of much present sensitiveness is well grounded, we are led to ask, Is the uneasiness itself as well grounded? Without doubt it comes from the idea that the present trend of biblical study is in the direction of undermining the truthfulness, authority or inspiration of the Bible. On the other hand, there is no reason to doubt that Christian scholars, including those whose teachings are thought to be undermining the Bible, agree in holding to the truth of the Bible, its authority and inspiration. In their own belief there is no good reason for any uneasiness which is aroused by their methods or teachings. Not often can there be found anything in their teachings which antagonizes a sound belief in the Bible.

The question whether methods are not sometimes such as to excite uneasiness is one which needs a somewhat different answer. Just at the present time there are many assurances that constructive work has begun; that the period of destructive work is past. But, after all, ought there to have been any work which was simply destructive? Is the simile of tearing down and building up the best one? Are the processes of the intellect and of the spiritual life thus mechanical? Is it not a right instinct on the part of the many which calls ever and only for positive teaching, be it ever so little? Is not spiritual life a growth not a construction? Building up, edification, is a New Testament simile, but the conception there is of a living growth. Is not the true process that of giving the mind and soul the more important positive truths in vital form, leaving them to time, and letting them in their proper development displace the error which needs to be overcome? It seems that there has been some disregard of the principles of intellectual and spiritual growth, and the sensitiveness regarding the present discussions has some foundation in this disregard. It concerns methods of the presentation of the subject rather than the subject itself. The scholar who puts the "errors" of the Bible at the front, or who,

with flamboyant banner, charges upon an obnoxious theory of inspiration frequently has himself to thank that he is misunderstood.

The normal method of progress is not that of wrenching or driving forward into new truth or life. The Spirit of truth does his work not with observation. "Men are not argued out of beliefs which they were never argued into," is the saying of a sage. Truth wisely stated will act mightily. This generation is earnestly seeking truth, and will accept much fresh truth respecting the Bible and its teachings if wisely presented. It is a delicate task to bring one person or many, a class of men, and much more a generation of men, from a narrow view of Scripture, of revelation or of redemptive processes to a broad view. It is a case of the "cure of souls" quite as much as that of the pastor in dealing with the members of his church and congregation. I believe that our generation is rightly sensitive to the touch of a teacher when he is harsh. This sensitiveness may indicate a somewhat morbid condition, and this is additional reason why the touch should be gentle. Souls are more sensitive than bodies. A child in sickness dreads the harsh touch of an occasional physician. The physician may have in mind the good of the patient and think that he will inflict no real injury. He is apt, however, to retard recovery, to limit needlessly his own power for good.

Therefore those who have it in their lot in any way to help forward the present study of the Bible will do much to quiet any sensitiveness as to their labors, if they will appreciate the delicacy of the process of leading a great body of Christian believers to a broader and richer appreciation of God's word; if they should have a keener appreciation of the difficulties of the transition; if they would put forward the more essential elements of teaching, and trust the Spirit of truth to lead by his own ways into the secondary truths.

Comparative Religion Notes.

Some Recent Addresses in the Field of Comparative Religion.—The American Society of Comparative Religion announces the following series of papers for its monthly meetings from January to May: January 29, Rev. J. M. Meeker, Ph.D., Topic, "The Theistic Idea;" February 26, Rev. C. R. Blauvelt, Ph.D., Topic, "Theosophy and Christianity Irreconcilable;" March 26, Rev. R. H. McCready, Ph.D., Topic, "Buddhism;" April 30, Rev. Wm. H. Lawrence, Ph.D., D.D., Topic, "Thibetan Buddhism."

The meeting in May is the annual meeting, and will be addressed by the Rev. David J. Burrell, D.D., on a topic to be later announced. These meetings are held in the rooms of the University of the City of New York.

The following course of lectures on the *Religions of Japan* is delivering at the Union Theological Seminary, New York City, by the Rev. Wm. Elliot Griffis, D.D.: I. Primitive Faith in Dai Nippon; II. Shinto, the Way of the Gods; III. Confucianism in its Japanese Form; IV. The Introduction of Northern Buddhism; V. Riyobu, or Mixed Buddhism; VI. Buddhism in its Missionary Development; VII. Buddhism in its Doctrinal Evolutions; VIII. Christianity of the Seventeenth and Nineteenth Centuries in Japan.

Comparative Religion in American Universities.—An article on "The Need of Systematic Study of Religion in America" in the February number of THE BIBLICAL WORLD stated that there were six institutions in America where Hierology could be studied. Since the preparation of that article and in consequence of its appearance the information has been obtained of two other universities to be added to the number above mentioned. Brown University has included in its corps of instructors William Byron Forbush, Ph.D., as Instructor in Comparative Religion. In addition to the course in Comparative Religion, instruction in the Philosophy of Religion and in the Christian Religion is given in the Philosophical department, while the Professor of the Semitic Languages lectures on the Rise and Spread of Islam.

Boston University claims to have the oldest permanent chair of "Comparative Theology and the History and Philosophy of Religion" in America. It was established under this name in 1874, and has been occupied from the beginning by President William F. Warren. A printed outline of lectures under the title of "The Religions of the World and the World-Religion" has been prepared, and is furnished to the student. The subject is divided into three parts: I. The Religious Phenomena of the World Historically Considered. II. The Religious Phenomena of the World Systematically Considered. III. The Religious Phenomena of the World Philosophically Considered.

ered. It is said of this course of lectures that "Missionaries on furlough have repeatedly expressed their high appreciation of its value. It has helped to make some of the best missionaries now in the service of the church. It has rooted and grounded the faith of many a wavering mind."

The Origin of Zoroastrianism and the Avesta.—From M. Darmsteter's recently issued third volume of his Avesta translation we select some passages which illustrate his theory of the historical origin of this book and the religion it contains. It need not be added that this bold theory has by no means gained universal acceptance among scholars. "At a very ancient period in Media, the Magi priesthood elaborated, upon a naturalistic basis similar to that found in the paganism of India, Greece and Rome, an original system, whose principal traits were dualism, the limited duration of the world, the resurrection, the cult of the pure elements, and the morality of labor. This system, perhaps not free from Semitic elements, spread from Media into Persia, and prevailed there under the Achemenidæ. That was Zoroastrianism properly so called. No direct monument of it remains, though it is known to us indirectly by the inscriptions, by the testimony of the classics, and by the monuments of Neo-Zoroastrianism, which adopted its dogmas, but expressed them under a form peculiar to it which makes a complete renovation of religion."

"The three centuries which followed the invasion of Alexander were a period of political and moral chaos. Anarchy reigned equally in minds and provinces. Zoroastrianism did not perish; the creed, the cult, and the memory of Zoroaster remained; but as there was no sacred book, whose authority could be imposed (whether it be that such a book never existed, or that it had perished) there was no Zoroastrian orthodoxy. But it turned out that Alexander, in breaking the barriers between East and West, had opened the way for the conflict of religions and of systems. The religious question was the order of the day, and took an importance which it had never had until then. Buddhists and Brahmans in the Eastern provinces, Greeks and Jews, established *en masse* in the West and in small colonies in all the provinces, must have more than once exchanged their views with Zoroastrians, and a propaganda, either voluntary or unconscious, aroused new light and new disquietude in every conscience and every mind. They had to choose between religions—formidable choice; for 'at the day of great account (at the day of Resurrection, Yasna xxx., 2) we receive the reward of the instruction we have adopted.' In the systems which from the four quarters of the globe spread into Persia, whether they aspired to conquer it, or filtered in by the gentle and irresistible action of daily commerce, Zoroastrianism found at the same time elements of repulsion and of attraction. Buddhism and Brahmanism were revolting to its practical and moral ideal, the one by the inertia of its asceticism, the other by its indifference to the affairs of the soul, both by the emptiness of a cult composed of superstitious practices, and last in the idolatry of Devas who had nothing to say to the conscience."

"Greece and Judea, on the contrary, brought a number of instructive novelties. It was not the Greek Olympus and its statued inmates that quickened the sympathies of the adorers of Ormazd. Already Herodotus and Aristotle had recognized the identity of Ahura and Zeus, which the Sassanidæ were destined later to proclaim on the *roc*. But it is the philosophy of Greece more than its religion which stirred Iranian thought; not indeed all Greek philosophy, but Platonism, which was there also, as in Western Asia, 'the bond of alliance between the East and Greece.' And that which in Neo-Platonism beguiled the thinkers of Mazdeism, was what, at the same epoch, beguiled the Hellenizing Jews, namely, that Divine Intelligence, that Logos, detached from Divinity and interposed between it and the world. It was also that intelligible world, that world of ideas, heavenly and invisible prototype of mundane reality. We have seen how the world passed through an intelligible period before entering into sensible reality, and how in the train of the Iranian Logos, *Vohu Manô*, and in imitation of him, the other Amshaspands detach themselves to share the government of the soul and the world. Whatever may be the dryness and stiffness which scholars have given to the expression of the new conception, and whatever the scholastic rigor they have spread over all Mazdeism, one cannot refrain for all that from admiring the good practical sense and spirit of moderation which presided at the choice of divine abstractions and at their movement; and when we take into consideration the Eons of the Gnostics and the Sephiroth of the Kabbala, which, though going out from the same point and set in motion by the First Intelligence, were engulfed in mystic nihilism, we shall understand why and how Mazdeism, alone with Christianity among all the religious systems influenced by Plato, deserved to live."

"Judaism offered to the Zoroastrians, in a quite different order, some suggestions not less fruitful. The Jewish book answered a certain number of questions to which Zoroastrianism had as yet no answer, or which it had never dreamed of putting. It borrowed from Judaism its solutions, and even its frame. We have seen how the Creation, the Deluge, the Patriarchs, the Division of Races, and Revelation found their Zoroastrian transcripts. It is possible that even the idea of the *Avesta*, of a revealed book, had been suggested by the Bible. The world had arrived at the hour when a religion without a book was no longer possible. This voluntary and conscious imitation showed itself yet otherwise than in the borrowings we have noticed; it showed itself even in the division of the Avesta. That division of the twenty-one Nasks into three series: *Data* or Law, *Gathas* or Metaphysics, *Hadha-mathra* or Mixed Subjects, is the classic division of the Old Testament; the *Data* corresponds to the Tora, the Law; the *Gathas* to the Nebiim or Prophets; the *Hadha-mathra* to the Ketûbim or Mixed Writings. When Islam likened the Zoroastrians to "Peoples of the Book," it gave proof of a deep historic sense, and had solved before us the problem of the origin of the Avesta."

"Thus was framed in the first two centuries of the Christian era by an academic process, by a work of reasoning and reflection, a new religion which did not essentially differ from the ancient religion, which was nothing other than that religion; but brought up to date, put into accord with new needs, armed against some and fortified by loans from others. Neo-Zoroastrianism presents the first example of that eclectic method later applied with so much success by derived sects, and which consists of fusing with its own doctrine the principal doctrines of the rival systems, in such a fashion as to present a greater whole, heir of all the truth, and of which the other systems seem no more than the partial reflex. Zoroastrianism was rich enough on its own proper ground to adopt all these novelties, and to adapt them without injury to its own proper physiognomy, and there are few examples of religious borrowing so harmoniously cast into the primitive mould."

E. B.

Notes and Opinions.

"Bring Us not into Temptation," Matt. 6: 13.—This petition in the Lord's Prayer perplexes every one sooner or later. Its meaning is difficult to grasp, especially when taken in connection with such a passage as Jas 1: 13, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man." Yet certainly the latter passage is true—God does not lead any one into *temptation*, however much he may for chastening and discipline cause him to pass through *trial*. The distinction made between temptation and trial is a valid one, although the English versions of the Bible do not distinguish the terms, but use the word temptation for both. *Trial* means to place a man in such a position that he must make a choice between good and evil. *Temptation* includes with the opportunity to choose good or evil, an objective inducement and a subjective inclination to choose the evil. We today use the term temptation in this bad sense, as the writer James used it in his epistle, and it gives a wrong conception therefore when one reads or speaks of the *Temptation* of Christ, or of the Christian who is to "count it all joy when he falls into divers *temptations*," or of God "bringing us into *temptation*." In all these cases, and many others in the New Testament, it is the idea of *trial* only, of testing the character, and thus developing it. The distinction as regards the petition in the Lord's Prayer is clearly brought out by the Editor of the *Sunday School Times* in a recent number: "If God leads us by a path where we have to fight in order to triumph, he does not tempt us to do evil, but he calls us to resist and overcome evil. It is quite proper for us, in a sense of our weakness, to pray to God, "Bring us not into temptation;" but, on the other hand, if God [nevertheless] sees best to lead us where we are necessitated to fight evil, we are to be encouraged by the thought of the possible gain of all this. "Count it all joy, my brethren, when [in spite of your prayers to be kept away from the fight] ye fall into manifold temptations [in the path of duty], knowing that the proof [or testing] of your faith worketh patience." There is no discrepancy between the petition "Bring us not into temptation," and the declaration that we may "count it all joy" when our course brings us where we have to encounter temptation."

The Origin of the Semites.—Professor Sayce explains, in the *Sunday School Times* for January 27, the supposition now quite generally adopted concerning the origin of the Semites. According to the Old Testament, the Arabs, the Aramaeans, the Assyrians and the Israelites all descended from Shem. The Arabic, Aramaean, Assyrian and Hebrew languages form a linguistic family intimately bound together by a common pronunciation, grammar and

vocabulary. Language, however, is no test of race, as may be seen from the fact that the Negroes in America speak the English language. Because a man speaks a particular language we cannot infer that he is related in blood to another man who speaks the same language. Ethnologists therefore find it difficult to define what is meant by the "Semitic race." But it seems to be agreed that in the modern native of Arabia we have the purest example of a Semite. The peninsula of Arabia is geographically cut off from the rest of the world, and its inhabitants are consequently protected from admixture with other races, while they appear for the most part to belong to the same ethnological type. Moreover, it is the quarter of the earth where, so far as we know, Semitic languages only have been spoken from the remotest times. In Arabia the Bedouin type is that which may be regarded as most truly and characteristically Semitic, and it is the type to which the majority of the Jews conform, as did also the ancient Assyrians. Since the beginning of history the type has existed in northern and central Arabia; and since it is in this region that Semitic dialects alone have been spoken, it becomes probable that here was the primitive home of the Semitic race. The old monuments of Chaldea confirm this. Even those who hold that the Semites primarily emigrated from the northeast rather than from Arabia admit that this was in an unknown and prehistoric period, and that Babylonia was the "first center of Semitic life," and the seat of the dispersal of the Semites so far as they are known to history. That the primitive Semite was a nomad is admitted by all, and the nomads were constantly passing over into agriculturists with settled habitations, cultivating the land, and living in villages and towns, as the early biblical history records of the Israelites.

Tel-el-Amarna and the Pentateuch.—This subject is valuably discussed by Rev. Henry Hayman, D.D., in the *New York Independent* of February 1 and 8. He says the far-reaching influence of the Tel-el-Amarna tablets on all questions touching early Hebrew literature is not easily exhausted. Clay, written on while soft, and then baked or sun-dried hard, is probably the oldest writing material in the world for records designed to be kept. We may assume for a certainty that it was at the disposal of Moses (familiar with the elaborate system of documentary register practiced in Egypt) throughout the wilderness sojourn. Wet clay of some sort was always to be had, and with a skewer by means of which to trace the characters upon it the writing material was all at hand. The oldest Hebrew words for "write" (*saphar* and *kathav*) meant originally to "engrave." It is repeatedly said in the records of the "Ten Words" of the Covenant that they were "written on tables of stone," probably because that was a more dignified material than the ordinary writing tablet, a slab of moist clay. Again, the Mosaic laws commonly run in short paragraphs of from one to four verses, see Lev. 19 and Deut. 24. A tile of brick with from one to four written surfaces would easily accommodate such compositions. And this would help to explain the great lack of arrangement conspicuous in

the laws of the wilderness sojourn. If the keeping of the tablets in their proper groups were laxly observed, and their first incorporation in continuous manuscripts were conducted without closely critical care, we see at once how likely such derangement would be. This applies especially to Deuteronomy, but the lack of digestive order is largely exemplified also in Exodus, Leviticus and Numbers. Num. 7 is a special example, where every head of every tribe is catalogued with his votive items, in six verses, as we now divide them, identical in every phrase and word, twelve times over. This is simply and naturally explained by the view of tablet records. The originals would be analogous to receipts from the Sacred Treasury, given to the head of each tribe, each with its date duly inscribed; and a duplicate of each document would probably be kept in the Treasury itself. From this the first copyist would reproduce the entire file, names, dates and all. So Gen. 5 appears to have been written on a tablet or tablets. Further, abrupt transitions and *lacunæ* would result from portions of the tablets becoming marred or chipped off. Dr. Hayman then argues at length for the Abrahamic authorship of Gen. 14, the external evidence for which he supports by showing how the matter could be admirably disposed upon a clay brick of a certain size, leaving out the glosses of a later redaction. The incorporation of such tablet records, the primitive units, into connected narrative sections, and these again into larger wholes, such as we call "books" of the Old Testament, was probably a work of ages. Each such book has a long redactional history, and instead of being as late as the latest redactional feature it contains, it must be considered to be in its elements other than the earliest of the signs from which its date is deducible.

Views of Jesus held by Reformed Judaism.—In the *Jewish Quarterly Review* for January, a magazine which represents Reformed Judaism in England, one of the editors, Mr. C. G. Montefiore, reviews M. J. Savage's *Jesus and Modern Life*, a Unitarian work published last year in Boston. It has not been customary for Jewish editors to notice or review books which do honor in any way to Jesus, either as divine or as simply human. Mr. Montefiore says no English-born Jewish scholar has proved himself competent to review Mr. Savage's book, nor does he consider himself so. Yet, he says, "any critical attempt to determine the true character and teaching of the most important Jew who ever lived—of one who exercised a greater influence upon mankind and civilization than any other person, whether within the Jewish race or without it—is surely qualified for a notice in a magazine devoted to Jewish history, literature and religion. A book dealing with the teaching of a Jew whose life and character have been regarded by almost all the best and wisest people who have heard or read of his actions and his words as the great religious exemplar for every age, is surely *a priori*, as we might say, worth the attention of Jewish readers. That members of his own race have mainly constituted the exiguous minority which dissent from the judgment of the best and wisest people as to the moral and religious value of his life and teaching,

renders it *a priori* again, one would imagine, all the more imperative as well as interesting that they should carefully study the question, read the book, and then, if truth so be, maintain with knowledge and acumen their dissentient opinion."

Mr. Montefiore seems to concur with the Unitarian writer in denying the infallibility of Jesus' teaching, also his sinlessness, the miraculous conception, and his working of miracles. Yet he defends the originality of Jesus against the "Jewish authors who sometimes write as if there were an antecedent improbability in his having made any big religious or moral step in advance." But why should he not have done so, he asks. "You can lay down no fixed rules and conditions according to which genius is born. There is no antecedent improbability in a religious genius having been born in Palestine some nineteen hundred years ago. . . . Some Jews seem to think that Jesus is a sort of made-up character, a hero of a novel, who never existed in flesh and blood. Now, apart from the critical unlikelihood and extravagance of such a theory; apart from the fact that the Jesus of the Synoptic Gospels is not a consistent character, and is *therefore* not a fictitious one; apart from the fact that the ideal of the reporters would hardly have suggested much which they report, Mr. Savage's words have great weight: 'Some great power there was eighteen hundred years ago, to change the face of the civilization of the world. Great results do not come from nothing.' A religious teacher might, I suppose, be called original who combined and collected together the best elements of religion existing in his time, emphasized those most important and fruitful, developed them, drew out their implications, and rejected or ignored other elements which either did not harmonize with the first, or which, though he and his contemporaries may have been unaware of it, belonged in reality to a lower level and an outgrown age. I am inclined to believe that herein to a great extent lay the originality of Jesus."

Further, the Jewish reviewer disagrees with Mr. Savage's statement that "there is hardly a saying of Jesus in the Gospels anywhere which, so far as ethical or spiritual teaching is concerned, was new." In the sense that they had never been spoken before, Jesus' doctrines may not have been new, but "in the history of a given religion a doctrine may be regarded as new which emphasizes, expands and draws out the implications of some casual saying or term, the full bearing and value of which had not previously been realized and understood. For example, it is possible that the counsel, 'Die to live,' comes from a pre-Christian era; but as a new and definite doctrine it may with propriety, I should imagine, be ascribed to Jesus." Again, he agrees with Mr. Savage in holding that "first of all stands out in the life of Jesus the fact, perhaps unequalled anywhere else in the history of the world, of what I can but call the God-consciousness of the man." As to how far Jesus was interested in the moral and religious welfare of the Gentile, Mr. Montefiore writes: "I think we may truly say that Jesus had an enthusiastic love for the poor and the miserable and the outcast, among whom and for whom he lived and taught;

a love, too, for the sinner so long as that sinner was neither proud nor hypocritical; but whether he consciously and deliberately extended his thoughts and care to the nations without Israel, seems rather doubtful. It is, however, probable that what he saw and what interested him in his own people whom he loved, was not their Jewish descent or their Israelite privileges, but their common humanity, and their relationship as men and women to the divine Father." Nor does he understand why Jews as such should not accept their characteristics of Jesus as accurate.

When Mr. Savage writes: "We must frame Jesus in the lights and habits of his age, and give him a background of the world that was around him, and judge him in the light of these," Mr. Montefiore deplors the fact that the Unitarian author, and others, do not know those habits and beliefs more intimately and at first hand, but instead accept "the customary babble of the text-books," such as the misconception that the Pharisees' notion of God was that of a "far-removed, awful being, King, Master, Judge, jealous, demanding absolute and exact obedience to the ritual law;" similarly, the current ideas as to the popular eschatology of that time are pronounced vague and inaccurate. He holds with Mr. Savage that Jesus taught the permanence of the Jewish law. Also, that in regard to such deep questions as the nature and origin of sin, Jesus merely accepted the simple notions current in his day. As to the official claims of Jesus, Mr. Montefiore says: "It seems to me that Mr. Savage is perfectly right in concluding that Jesus supposed himself to be 'The Messiah.' . . . Jewish critics are usually disposed to animadvert strongly upon the claim of Jesus to be the Messiah. For either, they say, he knew that he was not the Messiah, but pretended that he was, in which case he was a deceiver; or he thought that he was the Messiah, although he was not (for he did nothing which the Messiah has to do), in which case he was self-deceived, and therefore not an inspired teacher or an ideal pattern of goodness and religion. I am not sure whether this second deduction is true. After all, Isaiah and most of the other great prophets were equally wrong as to the Messiah and the Messianic age. All believed in their imminence, and yet none seemed disappointed by the mistakes and errors of his predecessors. It is true that none of them supposed that he was himself the Messiah, but I do not know that this makes the delusion worse, or the teaching less religious. And certainly the claim of Jesus to be the Messiah, however unfounded and however disproved, did not seem to exercise any corrosive or warping influence upon his character. He was not puffed up by vanity or self-assertion or conceit. He remained pure and humble and loving to the last. He conceived himself only as the servant of God."

The quotations from this review are thus extended because it is a matter of great interest to know and see that one school of Judaism is coming to an appreciation of the historic Jesus, in his purity, wisdom, love and strength.

Synopses of Important Articles.

THE NINETEENTH CHAPTER OF ISAIAH. By T. K. CHEYNE, D.D., in the *Zeitschrift für die alttestamentliche Wissenschaft* for 1893, I.

The nineteenth chapter of Isaiah is here discussed, not only as to authorship, but also, having reached the conclusion that it is the work of different authors, to solve the question how the later compiler has come to group the different portions together.

The conclusions reached are largely identical with those of Duhm's recently published *Jesaia*, although quoted from manuscript prepared before that appeared. Verses 18-25, with Duhm, are considered to be not the work of Isaiah. They belong much later, as shown by their reference to the Jewish settlements in Egypt in the early Greek period. Verses 1-4 and 11-17 are probably the work of Isaiah, and the "hard lord" referred to is Sargon, who did not indeed invade Egypt, but defeated the Egyptian army at Raphia in 720.

If the authorship of Isaiah is rejected, as there is some reason for doing on the ground of style, then Assurbanipal may well be considered the tyrant. He actually subdued Egypt in 662, following Esarhaddon's conquest in 672.

Why then did the compiler join vs. 18-25 with 1-4 and 11-17? Probably because he thought the tyrant referred to was Artaxerxes Ochus, king of Persia, who captured Egypt in 343, thus bringing the two passages near together in time. In fact, if an exact fulfilment of vs. 4 is sought, it can best be found in Ochus, who filled Egypt with Persian garrisons, plundered the temples, insulted the sacred animals, and cruelly oppressed the Jews.

Verses 5-10 were not written by Isaiah. They were probably introduced here to take the place of a genuine passage of Isaiah's work which had become illegible. The reasons for rejecting the Isaianic authorship are the prolixity, and the fact that these details have nothing to do with the prophetic burden, but seem like the work of a later rhetorician, the connection being likewise improved by their omission. Also, there are undoubtedly non-Isaianic words in the passage. It is true, on the other hand, that words are found here which are usually considered Isaianic. But this difficulty is met by doubting the Isaianic authorship of the parallel passages quoted. It is also commonly thought that Job 14 : 11 is a quotation from vs. 5. On rhythmical grounds, however, vs. 5 is probably the quotation. Still vs. 5-10 have a certain fitness here, and show that the editor did his work intelligently.

The peculiarities of chapter nineteen have long been recognized. Nearly all critics, however, including Cheyne himself, have up to this time assigned them to Isaiah, although with some hesitation.

The contribution before us, while not decisive, and proceeding wholly on internal grounds, is suggestive and will arouse discussion.

G. R. B.

THE BABYLONIAN EXILE. By JULIUS WELLHAUSEN, in *The New World* for December, 1893. Pages 601-611.

The great question of the Exile was whether the Jews would be able to assert themselves against the surrounding heathenism. They could do so only as they carried through the reformation, which had been inaugurated by the prophets. They were fortunately able to retain the community of life that was necessary, for they were allowed to live together permanently in groups. And although the kingdom was departed, they maintained an organization, by reverting to the old aristocracy of the tribal leaders. The religious cultus of course fell into abeyance, but the religious life seems rather to have been stimulated by its absence. The institution of the Sabbath was retained. The *word* took the place of the *sacrifice*. The beginning of the Synagogue appeared, and the Sabbath took on a distinctive character, which it had scarcely had before. In connection with this grew up other marks of separateness. The old custom of circumcision, never formulated into law, now became the peculiar mark of Judaism.

This obstinate self-assertion of the people was strong in the early years of the captivity, because of the expectation of the people of a speedy return to their own home. But the fall of Jerusalem was a crushing blow. The severance from the land seemed to be complete. At this point prophecy came to the rescue. Ezekiel's threatening messages had been fulfilled, and the people were ready for his promises of hope. Ezekiel finds the hope in his new doctrine of individualism. The unrighteousness of the nation has brought about calamity: now the righteousness of the individual is the condition of the restoration of the whole. This is the step in the transition from prophecy to law. The old ideal is the kingdom founded on justice: the new ideal is the theocracy founded on holiness. It is because the priests of the high places polluted the land, that they are degraded to be servants of the sons of Zadok. In his development of the cultus, Ezekiel is only in harmony with the spirit of his time. It was the only field in which the people were left free, and without the Priest-prophet, the religious progress would have been in that direction.

Ezekiel belongs to the peaceful period of the Exile. With the disturbances preceding the fall of Babylon, a new prophetic note is struck. The advance of Cyrus was not understood by the exiled Jews. They looked for a deliverer from Zion. A Persian conqueror only mocked their hopes. But the second Isaiah takes a larger view. If Israel be freed by Cyrus, it is but a proof of the world-power of Jahweh. He has banished Israel for her sin, but she has repented. In contrast with the heathen, Israel represents the cause of right, and this is the pledge of victory. "The prophet is led by the desolation of his people to think concerning its indestructible, eternal essence." He finds this in the *teaching*, in *righteousness*, in *truth*, that is in the religion of Jahweh. And from the conception that Israel is the guardian of the truth, the prophet teaches that a world-mission is imposed upon her. And so the Exile begins the transformation of a national into a world religion. The

Messianic King merges into the servant of Jahweh. Israel is to overcome, not by the sword, but by the *word*. She suffers, because the apostles of the truth always suffer. But her suffering is regarded by God, and in the future the glorified servant shall divide the spoil. So the Isaiah of the Exile sees the true significance of pain and suffering in religion, and reveals the meaning of the Exile as "a death which led to life, and a deluge which became a resurrection."

The article presents admirably the principles for which Ezekiel and the second Isaiah severally stood. It shows these prophets as a product of their times, yet with a message to their times—the two-fold point of view from which every great personality must be considered. With regard to the particular religious developments of the Exile, many would not agree with Wellhausen. Especially, it is probable, that circumcision had its full legal significance in the earlier times. T. G. S.

ZU HOSEA XII. Von DR. E. BEERS, in *Zeitschrift für die alttestamentliche Wissenschaft* for 1893. Heft II, pages 281-293.

The article is a new attempt to arrive at a correct interpretation of this passage by a more careful analysis and examination of the verses separately, with special attention to its numerous historical allusions, by which a conclusion may be reached as to the sources on which Hosea relied in his allusions to the incidents of Jacob's flight and return. Hosea, in his preaching to the stubborn Israelites, finds for them, in the story of Jacob, a warning and a hope. Jacob for his sins had to flee from his home, and his years of service with Laban were a season of purification, he receiving no reward for his service except only a wife. But on condition of obedience, he is promised a return from exile with the blessing of God. So must the Israelites, for their sins, go into exile. For the return from exile, Hosea, to make his picture more striking, passes over the return of Jacob from Haran and uses the Exodus from Egypt for his illustration, and to do this he uses in the same verse the names Jacob and Israel. Their great ancestor fled under the name of Jacob, but returns under that of Israel. But as the figure is carried out by the Exodus from Egypt instead of Jacob's return from Haran, there is necessitated a double use of the name Israel. Jacob goes into exile, and it is in his service for Rachel that the true Israel appears. He returns from exile in his descendants, the nation Israel. Jacob, by repentance and confession of sin, obtained forgiveness and a return. But the Israelites refuse to acknowledge their sins. Therefore as God, by the hand of his prophets, brought Israel out of Egypt, so now, by the same means, he threatens them with a return. As they act otherwise than their ancestor, Jacob, in refusing to repent, so must they expect other treatment from God.

The way in which Hosea has used his historical material requires some reconstruction of the chapter and raises a question as to his sources. Yet in its thought and for the purpose for which Hosea intended his address, it is a

single and well-connected address. The principal questions as to the historical material are raised by verses 3-4. Is Jacob's weeping to be referred to the incident at Bethel in his flight, or to Peniel? In Genesis it is not mentioned with either. It is here placed immediately after his prevailing over the angel. But immediately following comes his finding God at Bethel and receiving the promises. Was this then on his first or second visit to Bethel? It is best referred to the former. And as the words, "In his strength (or manhood) he had power with God," may refer to his years of faithful service with Laban in atonement for his sin, rather than to the struggle with the angel at Peniel, the mention of the angel here and the weeping may also belong to the first visit to Bethel in his flight, the prevailing over the angel being the prevailing by prayer and repentance. The conclusion then is summed up in the last three paragraphs, that Hosea seems not to have known that the struggle occurred at Peniel and after the meeting with God at Bethel, and that as the struggle in Gen. 32:24-32 is not from J, (possibly from E) since it does not agree with the conception in 32:10-13, which is certainly from J, and since an incident, the weeping, is mentioned, not found in the latter passage, Hosea seems to rely on some account to be inferred, other than these.

The main points of the verses in question are correctly stated in the closing paragraphs, but the inferences from them may be questioned. The assumption that we must find a basis for all the historical references in some one incident as at Bethel in Jacob's flight, and then because neither J nor E is full enough to answer to all the references, to infer that Hosea had before him some other account, is of a piece with much of the analytical work of the critics, which assumes that all men write according to certain fixed laws, overlooking the fact that many writers, and especially sermonizers (and the chapter in question is a sermon) when in need of an illustration, range over the field of history and fiction, select what material suits their purpose regardless of its source or sources, arrange it or mix it careless of chronological order, add a little of their own invention if they like, or in any other way shape it to illustrate and enforce the point they wish to make. May not Hosea have been such a writer? If so, can any argument as to his sources be based on this material?

D. A. W.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Sunday School Work.—We give below an outline which those who are studying the International Lessons of the present six months will find helpful in preparing for the Institute examination, which takes place June 30.

The Material in Genesis 1-25.—In the chapters covered by the lessons of this first quarter, even a cursory examination shows the development of two main lines of thought. In a study of the whole book the more complete development of these lines would be apparent. These two ideas are characteristic of the two great agencies ordained and established by Moses before his death, viz., the Priestly and the Prophetic.

The culmination of the Priestly work will be found later in the covenant made with Moses at Sinai and in the legislation respecting worship and life there communicated, but the teaching of the Pentateuch (the first five books of the Old Testament) shows that there was a gradual leading up to the covenant and the institution of these laws.

If then we look through the chapters of Genesis which form the subject of our study during the months of January, February and March, we find that three preliminary steps are indicated, all of which lead forward to the great event narrated in Exodus 19-20.¹ These are (1) The story of the creation of man which culminates in a covenant made with Adam (in accordance with which he is made ruler over the world), and in the establishment of that great institution, *the Sabbath*.

(2) A connecting outline presented in the genealogical table of the ten antediluvians.

(3) The story of the Deluge which involves a new beginning in the human race, and which culminates in the covenant with Noah and the establishment of the *ordinance concerning the shedding of blood*.

(4) A second connecting outline including the ten post-diluvians to Abraham.

(5) The story of Abraham's separation from the rest of the world, his settlement in Canaan, and most important, the covenant with Abraham and the establishment of the *institution of circumcision*. Then will be found to follow:

(6) A connecting outline from Abraham to Moses.

(7) The covenant at Sinai with Moses and the children of Israel, and the giving of the *Mosaic law*.

The preceding skeleton indicates the order and purpose of the material

¹ The references to chapters and verses are intentionally omitted, in the hope that the student will insert them for himself.

from the point of view of the priestly work which Israel as a priestly nation was commanded to undertake.

But Israel was to be a prophetic (teaching) as well as a priestly nation, and as such its institutions, its literature and its leaders must "speak for God," must warn the people of their sins, and encourage them to right doing.

Looking at this portion of the Book of Genesis, from such a point of view, what do we find?

(1) An account of the creation of man; the world prepared for him; everything provided; woman given him as a companion; and a life of perfect happiness and innocence.

(2) An account of the trial to which man must be subjected in order that he may undergo moral development; his failure to meet the test resulting in the entrance of sin, separation from God, expulsion from the garden.

(3) The beginning of crime, a brother killed by a brother, this, of course, the consequence of the first sin.

(4) An account of the growth of the line of the murderer; the building of cities, the centers of iniquity; the introduction of music, sensual in its influence; the invention of weapons of war for cruelty and bloodshed; the beginning of polygamy, all this the result of sin.

(5) The account of still greater increase in wickedness, which now becomes so great that mankind must be punished and indeed destroyed from the face of the earth. How shall the punishment be wrought? Through the deluge which shall punish the world for its sin and purify the world of its iniquity.

(6) The story of the growth of the world's inhabitants from the stock of Noah, until again wickedness prevails and the cry of it ascends to heaven. Again punishment is inflicted, this time in the confusion of tongues, which confounds the language of men and leads to their dispersion throughout the world.

(7) Humanity thus scattered draws no nearer to God; a new step must be taken; a single man is selected, Abraham, from Ur of the Chaldees, is led by the Divine Spirit away from home and country into a new land. Every step made is under the guiding providence of the Deity. Every mistake is followed by punishment, but is overruled by Providence.

(8) In pursuance of the Divine plan that through one nation the world should be blessed, Isaac is miraculously born. His movements are also under the direct guidance of a higher power.

(9) Of Isaac's two sons, Jacob and Esau, the former is selected, perhaps on account of certain qualities which he possessed, and in spite of the crookedness which he manifested in many ways.

Thus far our lessons bring us. The great teachings of this prophetic material are:

(1) The direct divine guidance of these ancestors of the Israelitish nation and faith.

(2) The presence of sin in the world; its all pervasive character and the suffering and punishment which are in every case its consequence.

It is not difficult to realize the fundamental character of all this material. Up to this time there is no reference to the regal factor which is also to play a part in the development of the chosen people. The priestly and the prophetic factors are here emphasized. Only when Israel shall become a nation and shall have a king will the third factor appear.

The three great ideas, therefore, which develop themselves are:

(1) The preparation made from time immemorial for the legislation to be given at Sinai.

(2) The over-ruling providence of a Supreme Being who is intimately acquainted with and intensely interested in every human action.

(3) The dire consequences of sin, introduced in the earliest times, increasing with marked rapidity, bringing ruin again and again upon man, as race and as individual.

College Institutes.—The demand for work in colleges in the form of Bible "Institutes" is increasing. At Illinois College, Jacksonville, Ill., the students and Faculty recently united in holding an "Institute" upon the subject of the Book of Genesis. The work was directed by Professor E. T. Harper of the Chicago Theological Seminary. He was assisted by President James E. Rogers of Blackburn University, Professor Albert Hurd of Knox College, and by various pastors of the city. During the present month a similar meeting, taking another Biblical subject, will be held at Lake Forest. Among the speakers are Professor Bissell of the Chicago Theological Seminary, Professor Thomas of Lake Forest, Dr. Thos. C. Hall of Chicago, and others.

At the State University of Indiana, at Bloomington, Ind., an "Institute" will be held in March under the general charge of Dr. C. F. Kent of the University of Chicago. The subject chosen is Hebrew Poetry. The speakers cannot yet be announced. To aid colleges in arranging for these "Institutes," a series of specimen programs has been prepared, and Dr. Kent has been detailed to conduct all "Institutes" in the neighborhood of Chicago, or where a circuit can be secured making it possible to attend several colleges in succession. Some of the suggested programs are as follows:

HEBREW POETRY: 1. The Characteristics of Hebrew Poetry; 2. The Hebrews as a Nation of Poets, and Palestine as a Home of Poetry; 3. The Earliest Hebrew Poetry (Gen. 49; Deut. 32, 33; Judges, 5); 4. The Problem of the Book of Job; 5. The Structure of the Book of Job; 6. The Form and Thought of the Song of Songs; 7. The Teaching of the Book of Ecclesiastes; 8. The Lyric Element in Hebrew Poetry, illustrated by selected psalms.

THE PERIOD OF THE EXILE.—1. The Internal Causes of the Exile; 2. The External Causes of the Exile; 3. The Life of the Exile; (a) literature (Isaiah, Ezekiel); (b) the external life; (c) the great ideas. 4. The Return from the Exile.

Work and Workers.

PROFESSOR PHILIP BERGER, a staunch Lutheran, is to succeed the late Ernest Renan in the chair of Semitic languages in the College of France.

REV. ROBERT D. WILSON, Ph.D., Professor of Hebrew, Chaldee and Old Testament History in the Western Theological Seminary at Allegheny, Penn., is to visit Egypt and the Holy Land during the next six months.

REV. J. H. W. STUCKENBERG, D.D., who, thirteen years ago, assumed the pastorate of the American church in Berlin, Germany, has resigned from that charge because of personal duties which call him back to America. His work as American pastor in that city was large and successful, and he will be greatly missed by the students from this country resident there. Dr. Stuckenberg has recently issued a valuable book entitled "The Age and the Church."

THE valuable library of printed books of the late Dr. Philip Schaff is to be given over to the Union Theological Seminary of New York City. The manuscripts and papers are to go into the hands of his son and literary executor, Rev. D. S. Schaff. He also, jointly with Dr. S. M. Jackson, is to take charge of the Schaff-Herzog Encyclopedia, and to keep it abreast of the times by issuing new editions thereof as the progress of investigation and study require.

AN advance step of large importance to the Christianization of China has now been taken by the National Bible Society of Scotland. The Society is to reproduce the Gospel of Mark in Chinese, with short notes to make the narrative intelligible to those people. Surely nothing is more necessary or effective in spreading the Gospel than to put its sacred records directly into the hands of the people, and allow them to make their own discovery of its exalted and exalting facts and truths.

A BIBLE INSTITUTE was recently held in Illinois College, Jacksonville, Ill., under the charge of the Young Men's Christian Association. The subject of the Institute was the Book of Genesis, and it was conducted by Professor E. T. Harper, of the Chicago Theological Seminary, assisted by Rev. Jas. E. Rogers, President of Blackburn University; Professor Albert Hurd, of Knox College, and pastors of the city. The opportunity and the teaching were highly appreciated by the students and by the people of Jacksonville.

REV. HENRY STAFFORD OSBORN, of Oxford, Ohio, died February 2, at the age of seventy-one. When a young man, only five years after gradua-

tion from Union Theological Seminary, in 1851, he visited Egypt, Asia, Greece and Italy, carrying on surveys from which he later made maps of those countries as helps in biblical study. These maps, published at Oxford, Ohio, are today hanging on countless walls throughout the country, doing valuable religious service. He also published several works upon Palestine, mainly of a geographical nature.

REV. JOHN P. GULLIVER, D.D., LL.D., Professor of Christianity and Science in Andover Seminary, died January 25, closing a useful life of seventy-five years. He was a successful city pastor for many years, and for a period also the President of Knox College, Galesburg, Ill. It was in 1878 that he received his appointment to the Andover chair, since which time he has faithfully performed his Seminary duties. He did not, however, accept the views with which the name of Andover has in the past few years been associated. His death removes one more of the older members of the Andover Faculty, Professor Tucker having gone to the Presidency of Dartmouth College.

EVERY Bible student has long been familiar with Dr. Cunningham Geikie's *Hours with the Bible*, which form a highly interesting and instructive introduction to the whole Old Testament history and literature. A new edition of this work has just been published, thoroughly revised and rewritten, under the new title *The Bible by Modern Light*. What is of more importance, however, since this work has long been in our possession, is a new, parallel series by Dr. Geikie, upon the New Testament. The first volume of this new series has just been issued (James Pott & Co., New York, \$1.00), covering the Gospels, and designed as a companion volume to the author's *Life of Christ*, written years ago. Both series together, treating of the entire Bible, will make an excellent help to Bible study for lay readers.

A SPECIAL "Session for Post-Graduate Study" was held at Knox College, under the charge of the Alumni Association, for ten days in the early part of February. The courses arranged were for the study of the Bible. Rev. Principal Caven, D.D., gave four lectures upon Introduction to the Life and Epistles of Paul. Rev. Professor Gregg, D.D., two lectures upon the History of the Presbyterian Church in Canada. Rev. Professor MacLaren, D.D., four lectures upon an Examination of Dr. DeWitt's *What is Inspiration?* Rev. Professor Thomson, three lectures upon the Historical Preparation for Christianity. Rev. J. J. A. Proudfoot, four lectures upon Homiletics. Rev. Professor Thomson, four lectures upon Jeremiah and his Prophecies. In addition to the lectures upon these several subjects, there was much free discussion of them, in which all participated generally.

THE Bampton Lectures for 1893 have just been issued by Longmans, New York. They contain the long anticipated discussion of *Inspiration* by

Professor W. Sanday, D.D., LL.D., of Oxford University. The treatment, however, is not a dogmatic one, of which kind we have had more than enough during the past few years, but is an historical one, as the sub-title shows: *Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration*. No more important contribution to the study of the subject has been made. In the midst of all the agitation over this difficult biblical problem, Dr. Sanday has done much to illumine and point the way to the right conception of what Inspiration, as applied to the Bible, has meant in the past and should mean in the present. One who is in earnest to arrive at the true view of Inspiration will not fail to purchase and thoroughly digest this volume.

THE first volume of Dr. Alfred Resch's new work entitled *Aussercanonische Paralleltexte zu den Evangelien* (Extra-canonical Texts parallel with the Gospels) has appeared, treating of textual criticism and sources, the texts themselves to occupy a second volume. The idea of the author is to gather together from the Primitive Christian literature outside of the New Testament all material which may be considered parallel with the material of the four Gospels, with a view to the better understanding of the literary origin and growth of the Gospels, and a solution of the Gospel problem. Dr. Resch's previous work issued several years ago, entitled *Agrapha*, is a very useful one in the same field, bringing together the sayings attributed to Christ which are found in the patristic literature but not in the New Testament. Both subjects are of great interest, and Dr. Resch's work is of high value, although one may wish to place one's own estimate and draw one's own conclusions upon the material exhibited in these books.

A MOST interesting course of lectures on biblical themes is now in progress at Philadelphia, given under the auspices of Princeton College by arrangement with the pastors of the city. They are delivered Sunday afternoons, weekly, and are twelve in number, as follows: (1) Supernatural Religion, by F. L. Patton, D.D., LL.D. (2) Reason and the Bible, by Professor W. B. Greene, D.D. (3) Religion and Learning, by Rev. J. O. Murray, D.D., LL.D. (4) The Unity of the Pentateuch, by Professor W. H. Green, D.D., LL.D. (5) Moses and the Critics, also by Dr. Green. (6) The Bible and the Monuments, by Professor J. D. Davis, Ph.D. (7) Messianic Prophecy, by Rev. Chalmers Martin, A.M. (8) The Organic Unity of the Bible, by Professor Gerhardus Vos, Ph.D., D.D. (9) The Formation of the New Testament, by Professor G. T. Purves, D.D. (10) The Testimony of the Spirit to the Bible, by Professor DeWitt, D.D., LL.D. (11) The Inspiration of the Bible, by B. B. Warfield, D.D., LL.D. (12) The Bible and Christian Experience, by Rev. Wm. M. Paxton, D.D., LL.D.

THE Chicago Society of Biblical Research held its regular Midwinter Session at the Grand Pacific Hotel on the afternoon of January 20. Rev.

Thomas C. Hall read a paper upon the term Faith (*pistis*) in the Pastoral Epistles, the purpose of which was to show that even in this late portion of the New Testament (and much less in the earlier portions) the term is not to be understood in the sense of a *regula fidei*, a formulated body of Christian belief, but in the sense of an individual confidence and trust in God or Christ; it is belief in the subjective and spiritual sense, rather than in the objective and intellectual sense. Professor O. J. Thatcher discussed the Authenticity of Matthew 28 : 19 : "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." The authenticity of this baptismal formula was questioned on the ground that the New Testament records of the generation of history which immediately followed this command give no indication that this baptismal formula was used ; it seems not to have come into general use until the second century. And the authenticity of the command itself, to make the Gospel universal, was questioned on the ground that the original apostles seem never to have made an effort in that direction, and it was only after fifteen years time that Paul arose to take up that command and fulfil it. The subsequent discussion indicated a strong sentiment against the adequacy of the evidence and arguments adduced. Professor F. H. Foster, a guest of the Society, by invitation read a paper upon the Legitimacy of the Use of Second Peter for the Interpretation of First Peter 3 : 19, regarding Christ's preaching to the spirits in prison. The view was presented that such a use was not only legitimate, but threw a great deal of light upon the uncertain meaning of the passage in question.

Book Reviews.

Vom irdischem Gut. Vier biblischen Ansprachen uber Luke 12:13-34. VON DR. BERNHARD WEISS. Pp. 45.

These four expository sermons, which are well worth reading as sermons, contain an uncommon explanation of the parable of the rich fool. Most find in this parable nothing more than a powerful presentation "in concrete lively form" of "a moral commonplace." Dr. Weiss thinks that we must go deeper. The context shows that our Lord has just to all intents and purposes been offered the Messianic crown. He had been applied to as the highest authority in Israel, and had refused to entertain the application, because he could not be judge and arbiter until he had become Saviour and Redeemer. When he proceeded to utter this parable, the thought of his poor people was still in his mind. "He knew only too well how this people on which had been bestowed the best of blessings, that many prophets and kings had desired to see and had not seen,—this people which hoped that it had found in him the goal of its wishes, was moving toward a more terrible disappointment than the farmer experienced in the night of his decease, because it strove only to collect earthly treasures and not to be rich toward God." This striking exposition, which need not exclude that usually adopted, deserves careful consideration.

W. TAYLOR SMITH.

The Earliest Life of Christ ever compiled from the four Gospels, being *The Diatessaron of Tatian*, literally translated from the Arabic Version and containing the Four Gospels woven into one story; with an historical and critical introduction, notes, and appendix. By the Rev. J. HAMLYN HILL, B.D. Edinburgh: T. & T. Clark, 1894. Imported by Charles Scribner's Sons. Chicago: A. C. McClurg & Company. 8vo, pages 8+379. Price, \$4.20.

It is a pleasure to call attention to this book, which puts before the English reader an ancient work whose discovery in very recent times—or to speak more exactly, whose publication, since the existence of the manuscript in the Vatican Library had been known since 1719—has been regarded by scholars as one of the highest importance in its bearing on the criticism of the gospels.

In his article on Tatian in the Smith & Wace Dictionary of Christian Biography, Professor Fuller begins the section on the Diatessaron with the sentence, "The history of the recovery of this work is sufficiently romantic." But when that sentence was written the Diatessaron itself had not been published, and the most interesting chapter of the romantic history was, in a sense, still to be written. From the days of Victor, Bishop of Capua, who died A. D. 554, until

the year 1888 the Diatessaron itself practically disappeared from view, though evidence that it had once existed, or was even still in existence, did not wholly perish.

In 1836 there was published at Venice, from two manuscripts discovered in the monastery of S. Lazzaro, what was believed to be—and is now known to be—an Armenian Version of a Syriac commentary of Mar Ephraem, a Syrian Christian of the fourth century, on the Diatessaron of Tatian. This publication in a language little known to European scholars attracted little attention. In 1876 Dr. G. Moesinger of Salzburg, published a Latin version of the Armenian work. Even this, however, escaped notice for several years, Dr. Ezra Abbot being the first to call attention to it. In 1881, Professor Zahn, employing the evidence of Ephraem as published by Moesinger, and the quotations in the Homilies of Aphraates, published a reconstruction of the text of Tatian's Diatessaron. Zahn's work led Ciasca, one of a guild of scholars attached to the Vatican Library, to examine an Arabic manuscript preserved in that library, which, according to the statement of the scribe made at the end of the manuscript itself, was the Diatessaron of Tatian, and to announce his intention of publishing it. In 1886, before he had been able to realize this purpose, a second Arabic manuscript, similar to the Vatican copy, but furnishing additional valuable evidence tending to establish the identity of both, was brought to light in Egypt, sent to Rome, and made accessible to Ciasca. On the basis of these two manuscripts, Ciasca published in 1888 the Arabic Diatessaron with a Latin version. This publication makes it impossible to doubt that Tatian's work was based upon four gospels, and that these four were the Matthew, Mark, Luke and John that we have to-day.

The present work of Mr. Hill contains (1) an introduction, telling in full the story of the Diatessaron briefly sketched in the preceding lines, (2) an English version carefully conformed to the Arabic text of Ciasca, with a margin showing the portion of our gospels employed by Tatian at any given point, and (3) a series of valuable appendices as follows: I. A comparative table showing section by section the contents of the Arabic Diatessaron, Zahn's reconstruction, Ephraem's commentary, the Codex Fuldensis of Victor's Harmony, and three modern harmonies; II. An index of passages of the gospels in the Diatessaron; III. Various readings of the Arabic Diatessaron; IV, V, VI, VII. Classified lists of the events of the gospels as contained in the Diatessaron; VIII. Principal allusions to the Diatessaron in ancient writings; IX. Note on Zahn's order as compared with that of the Arabic manuscripts; X. Text of Ephraem's quotations; XI. Modern Literature.

It is not our present purpose to offer a critical review of Mr. Hill's work—this we hope to do later—but to call attention to it as putting before New Testament students whose ignorance of Arabic prevents their making full use of Ciasca's work, as well as to all to whom the earlier literature is inaccessible, an approximately full presentation of the facts respecting this most interesting ancient work.

E. D. B.

A Sketch of the History of the Apostolic Church. By OLIVER J. THATCHER, of the University of Chicago. Boston: Houghton, Mifflin & Co., 1893. 12mo, pp. 312.

This brief sketch of the Early Church treats in ten chapters: the Condition of the World in Apostolic Times; the Expansion of Judaism; the Spread of Christianity; the Church in Jerusalem during the first fourteen years; Breaking the Jewish bonds; the Burning Question, that is, the relation of Gentile and Jewish Christianity; the Best Years of Paul; the Last Years of Paul; the Opposition to Christianity, both by Jews and heathen; then Authorities, Government and Worship, with a conclusion pointing out some lines of post-apostolic development in the Church.

The heart and body of the book is the work of St. Paul, which includes nearly two-thirds of the whole (pp. 89-273). Preceding this we have an account of the Roman-Greek world, in which the gospel was to spread, and of the Judaism of the Dispersion, which was a fore-runner of Christianity among the Gentiles.

This introductory account is very clear, interesting, and suggestive. It shows that the popular statements still heard about the Gospel spreading fast because heathenism had lost its power, are not true. Christianity did more than occupy a religious vacuum. As a matter of fact it spread in opposition to a revival of paganism, which included more and more the learning, culture and power of the Empire. Peasants, priests and philosophers were met by post-apostolic Christianity all in the ranks of orthodox heathenism. The chapter on the expansion of Judaism also calls attention to a link in the development of the church too little noticed. Thatcher dedicates his book "to my teacher, Professor Adolf Harnack;" and from this part of his work on the influence of Harnack is frequently visible. He makes prominent Hellenic Judaism as the great stepping stone from Jewish Christianity to the Gentile world. We think, however, that Thatcher (p. 32) goes too far in saying "many heathen became proselytes. They were circumcised, observed the whole law," etc. The number of Gentiles who submitted to circumcision seems never to have been very great. It was a horror and utter disgust to Greeks and Romans; hence the vast majority of Jewish proselytes were women. They were never regarded as of equal standing with native Israelites, and it is hardly correct to say they "lived entirely as Jews."

Passing to the apostolic history proper we find a very fresh narrative, touching with sure hand the leading features of life and teaching. The only drawback felt in reading these glowing pages is the questionable influence of Ritschl's theology, of which Harnack is an intense advocate. Such a tendency leads Thatcher to shrink from recognizing the miraculous in the New Testament. He says of the vision of Peter (Acts 10:9 ff.) "it required a great deal of supernatural machinery to bring him to preach to a heathen" (p. 40).

That sounds like Horace and his "nec Deus ex machina." Of Peter's escape through an angel's help it is said, "in a remarkable way (he) escaped." Of the destruction of Jerusalem it is remarked, "it was believed that Jesus had foretold its destruction" (p. 302). The Holy Spirit saying, "Separate me Barnabas and Saul," it is "wrong to attribute to some supernatural and uncommon manifestation" (p. 118). The Holy Spirit forbidding Paul to enter Bithynia (Acts 16:7) is described as "again something intervened, which closed the way" (p. 164). Harnack's teachings about the "charismatic" church are fully applied here, so that all the inspiration of New Testament Apostles and writers is declared to be nothing more than the spiritual enlightenment common to all believers. It was but the highest expression of the Christian consciousness of the time. Was there any objective element in such revelation? Probably not, for Thatcher continues: "What room or place was there for the thought of a special inspiration which should give its possessor an absolute authority?" (p. 289). Such an extreme view leads further to the statement that the Old Testament was "forever done away" by Paul. The mediatorship of Christ is minimized, for every believer has "the same deep, strengthening intercourse with God which Jesus himself enjoyed" (p. 72). Then the old ear-mark of Ritschl's teachings "no metaphysics in religion" is given its place. Under this Kantian theology even the divinity of Christ fades away as an unsubstantial figment, for Thatcher says, borrowing from Hatch, "the oneness of Jesus with the Father in love, will, and purpose was replaced by a oneness in substance" (p. 306).

Space does not permit us to dwell upon the many excellences of this sketch of the apostolic church. No better book has appeared on the subject in America; and that is the reason why we have ventured the rather to indicate some points which the student must receive with due caution.

H. M. SCOTT.

Chicago Theological Seminary.

Current Literature.

BOOKS.

GENERAL.

Anti-Higher Criticism; or, Testimony to the Infallibility of the Bible. (Hunt and Eaton.) \$1.50.

Hilfslexikon, theologisches, bearbeitet unter Leistung der Redaktion von Perthes' Handlexikon f. evangel. Theologen 23 und 24 (Schluss-Lfg. Gotha F. A. Perthes, 1893, 8vo.) à M. 1.

Runze, G. Studien zur vergl. Religionswissenschaft. II. Unsterblichkeit und Auferstehung, 1 Teil: Die Psychologie des Unsterblichkeitsglaubens und d. Unsterblichkeitsleugnung. (Berlin, Gaertner) M. 5.

Metzger, G. J., Der alte Bibelglaube und der moderne Vernunftglaube. (Stuttgart, Belser). M. 2., bound 2.60.

Seydel, R., Religionsphilosophie im Umriss. Hrsg. v. P. W. Schmiedel (Freiburg, Mohr). M. 9., bound M. 11.

Vigouroux, F. Manuel biblique, ou cours d'écriture sainte, à l'usage des séminaires. 8e édition revue et augmentée. T. 2: Livres historiques, sapientiaux, prophétiques. (Paris, Roger et Chervin, 1894; pp. 709; with 18 engravings).

OLD TESTAMENT.

Backmann, J. Der Prophet Jesaja nach der aethiopischen Bibelübersetzung. Auf Grund handschriftl. Quellen hrsg. 1 Tl.: Der aethiopische Text. Mit einem photograph. Specimen des Cod. Aeth. Berol. Peterm. II Nachtrag. (Berlin, Felber, 1893; viii. 108 pp. 4to.) M. 20.

Buhl, F. Geschichte der Edomiter. (Leipzig, Edelmann.) M. 1.80.

Girard, R. de. De déluge devant la critique historique. I. partie. L'école historique. Avec 4 tabl. (Fribourg, libr. de l'université, 1893; pp. xii., 374, 8vo.), Fr. 6.

Neteler, B. Stellung der alttestamentlichen Zeitrechnung in der altorientalischen Geschichte. 5. Untersuchung der Zeitverhältnisse des babylon. Exils (Münster, Theissing, 1893; 19 pp., 8vo.) M.—50.

Schrift, die heilige, des Alten Testaments, in Verbindung mit Baethgen, Guthe, Kamphausen u. a. hrsg. v. E. Kautzsch. 10 Lfg. 1 Tl. (Freiburg i. B., J. C. B. Mohr, 1893; vi. and pp. 881–1012, und Erläuterungen, pp. 81–88, mit 1 farb. Karte, R.- 8vo.) M. 2.

NEW TESTAMENT.

Feine, Paul. Der Jacobusbrief nach Lehranschauungen und Entstehungsverhältnissen. Zweiter capitel: der bibl. theol. Charakter des Jacobusbriefes (Inaug. Diss.; 38 pp.)

Hahn, G. L. Das Evangelium des Lucas. 2 Bd., 1 Hälfte. (Breslau, Morgenstern's Verlag, 1893; 336 pp. 8vo.) M. 6.

Sabatier, A. L'évangile de Pierre et les évangiles canoniques, avec un rapport sommaire sur les conférences de l'exercice 1892–93, et le programme des conférences pour l'exercice, 1893–94, (Paris, 1893; 43 pp. 8vo.)

ARTICLES.

GENERAL.

Books of the month: Expository Times, Jan. 18, 1894, 160-3; 172-6; 188-91; Feb., 201-6; 234-8.

Briggs, C. A., The Sunday School and Modern Biblical Criticism. (North Am. Rev., Jan., 1894).

Burton, Ernest D., What a Theological Education ought to accomplish for a Student. (Sem. Magaz., Jan., 1894, 208-15).

Carver, W. O., Some thoughts on Inspiration. (Sem. Magaz., Jan., 1894; 228-33).

Dods, Marcus, Survey of recent biblical Literature. (Expositor, Feb., 1894; 149-160).

Frommel, G., Recent theological movements in France and French Switzerland. (Expos. Times, Feb., 1894. 216 f).

Hommel, Fr., The oldest cosmogony. (Sunday School Times, Feb. 17, 1894; 99-100).

Iverach, James, Edward Caird. (Expos. Times, Feb. 18, 1894; 205-9).

Krauss, S., The Jews in the works of the Church Fathers. (Jew. Quart. Rev., VI., 225-61).

Moulton, W. F., Marginal references in the Revised Version. (Expos. Times, Feb. 18, 1894; 239).

Paterson, W. P., New thoughts on Old Themes, 1. The cycle of Christian Enthusiasms. (Expos. Times, Feb. 18, 1894; 209-11).

Simon, O. J., Reformed Judaism. (Jew. Quart. Rev., VI. 262-78).

Stoddart, Jane T., Maurice Maeterlinck on Ruysbroeck. (Expositor, Jan. 18, 1894; 61-70).

Thomas, J. B., True Biblical Criticism. (Sem. Magaz., Jan. 18, 1894; 215-22).

Tristram, H. B., The site of Mt. Moriah.

(Sunday School Times, Feb. 10, 1894; 354).

Wright, William, The Prince of Bible translators: Dr. Van Dyck, of Beyrout. (Sunday School Times, Feb. 10, 1894; 82-3).

OLD TESTAMENT.

Bender, A. T., Beliefs, Rites, and Customs of the Jews connected with death, burial, and mourning. (Jew. Quart. Rev., VI. 317-48).

Burwash, N., Analytical study of Genesis i-ix. (The Canadian Meth. Rev., 1894; 64-83).

Chown, E. A., Habakkuk—the Prophet and Prophecy. (The Canadian Meth. Rev., 1864; 34-48).

Dawson, Sir J. W., The Bible and Science. 1. The Mosaic Books; 2. The Books of Genesis. (Expositor, Jan. and Feb. 1894).

Keeling, E. B., Isaiah 40:3-4. (Expos. Times, Jan., 1894, 185-6.)

Lewis, A. A., The Place of the Exodus in the History of Egypt. (Scribner's Monthly, Jan., 1894).

Margoliouth, D. S., Jewish and Christian Elements in the Qur'an. (Expos. Times, Jan., 1894, 238).

Robertson, James, Professor Margoliouth on the date of Ecclesiastes. (*Ibid.* 239).

Sanday, W., Christ and the Old Testament. (*Ibid.* 228).

Skipwith, G. H., The second Jeremiah. (Jew. Quart. Rev., VI. 278-98).

Stalker, James, The Parables of Zechariah. (Expos. Times, Jan., 1894, 153 ff.; Feb., 198 ff.)

Taylor, John, Kautzsch's new edition of the Psalter, III. (Expos. Times, Jan., 1894, 181-2).

Thomson, John E. H., Daniel 3:5 (7, 10, 15); (*ibid.* 180).

NEW TESTAMENT.

- Abbott, E. A.*, Luke 23:44-45. (Classical Review, 1893, No. 10, 443-44).
- Beet, J. A.*, Did Euodia and Syntyche quarrel? (Expos. Times, Jan., 1894, 179-80).
- Bruce, A. B.*, St. Paul's Conception of Christianity: 13. The Holy Spirit. (Expositor, Feb., 1894, 81-97).
- Compton, A. W. H.*, Matt. 17:5. (Expos. Times, Feb., 1894, 222).
- Cumming, J. Elder*, Keswick at Home. An Exposition of Recent Teaching on Holiness. (*Ibid.*, Jan., 1894, 164 ff.).
- Dods, Marcus*, The Righteousness of Christ's Kingdom. (Expositor, Jan., 1894, 70-79).
- Farmer, George*, Romans 6:4. (Expos. Times, Feb., 1894, 223).
- Glaister, R.*, The Sympathy of Christ. (*Ibid.* Jan., 1894, 156-60).
- Great Text Commentary. 1 John 2:1-2. (Expos. Times, Jan., 1894, 182-5.) 1 John 2:15-17. (*Ibid.*, Feb., 201-5).
- Grosart, A. B.*, Mr. Halcombe and Mr. Wright. (*Ibid.*, Feb., 229 f.).
- Halcombe, J. J.*, The Gospels and Modern Criticism. (*Ibid.*, 224-7).
- Headlam, A. C.*, The *Akhmim* fragments: 1. The Gospel of Peter; 2. The Apocalypse of Peter. (The Classical Review, 1893, No. 10, 458-63).
- Hilgenfeld, A.*, Der Antijudaismus des Johannesevangeliums. (Zeitschr. f. wiss. Theol. Vol. 36, No. 4, 507-17).
- Hilgenfeld A.*, Das Kerygma des Petrus (und des Paulus). (*Ibid.*, 518-41).
- Holtzmann, H.*, Hugo Delff und das vierte Evangelium. (*Ibid.*, 503-7).
- Holtzmann, O.*, Studien zur Apostelgeschichte: 1. Die Gütergemeinschaft; 2. die erste Missionsreise des Paulus und Galatien. (Zeitschr. f. Kirchengesch. XIV. 327-46).
- Jackson, William*, The Nature of Christ's Atonement. V. (Canad. Meth. Rev., 1894, 49-63).
- Johnson, George W.*, The Faith of God; Mark xi. 22; Hebrews xi. 3. (Expositor, Jan. 1894, 79-80).
- Lock, W.*, Agrapha: Sayings of our Lord not recorded in the Gospels. (*Ibid.*, Jan. and Feb., 1894).
- Margoliouth, J. G.*, Christ in Islam. (Expos. Times, Jan., 1894, 177-8).
- Mitchell, R. A.*, Note on Romans iv. 25. (*Ibid.* Jan., 1894, 187).
- Nestle, Eberhard*, 'He called' or 'she called,' Matt. 1:25. (Expositor, Feb., 1894, 123-6).
- Ramsay, W. M.*, A Reply to Mr. Chase. (*Ibid.*, Jan. and Feb., 1894).
- Reid, John*, Descensus Averni; Romans 1:21-32. (Expos. Times, Jan., 1894, 187).
- Reid, John*, Romans 1:20. (*Ibid.*, Feb., 1894, 222).
- Rothe, Richard*, 1 John 4:7-13. (*Ibid.*, Feb., 1894, 230-34).
- Selbie, J. A.*, Romans 1:4. (*Ibid.*, Jan., 1894, 186-7).
- Shearer, W. C.*, The last twelve verses of St. Mark's Gospel. (*Ibid.*, Feb., 1894, 227 f.).
- Stemler, G. W.*, De Beteekenis der woorden *δικαιοσύνη* en *δικαιούν* bij Paulus. (Theol. Studien, 1893, 570-6).
- Watson, John*, The premier Ideas of Jesus: 1. The Sovereignty of Character; 2. Ageless life. (Expositor, Jan. and Feb., 1894).
- Wendt, H. H.*, The Kingdom of God in the teaching of Jesus. IV. (Expos. Times, Feb., 1894, 217-220).
- Wendt, H. H.*, Die Lehre des Paulus verglichen mit der Lehre Jesu. (Zeitschr. f. Theol. und Kirche. IV. 1, 1894, 1-78).

Wright, Arthur. The Gospels and Modern Criticism, IV. (Expos. Times, Jan., 1894, 168ff): The hour of crucifixion. (*Ibid.* 162.)

Limmer, M. Das schriftstellerische Verhältniß des Jacobusbriefes zur Paulinischen Literatur (Zeitschr. f. wiss. Theol. Vol. 36, 481-503).

REVIEWS.

GENERAL.

Bradford, A. H. The Pilgrim in Old England. (Expos. Times, Jan., 1894, 160).

Gannett, W. The Spiritual Life. (*Ibid.*, 162).

Harnack's Outlines of the History of Dogma. (*Ibid.*, 173-4).

Knight's Aspects of Theism. (*Ibid.*, 189).

Montefiore; Lectures on the Origin and Growth of Religion as illustrated by the Religion of the Ancient Hebrews. (K. Budde, Theol. Litztg., 1894, No. 1).

Sanday; Bampton Lectures on Inspiration. (Expos. Times, Jan. 1894, 145 f., 160).

Stead, F. H. Bible-Class Primers. The Kingdom of God. (*Ibid.*, 162).

OLD TESTAMENT.

Berger. Notice sur quelques textes latins inédits de l'ancien testament. (E. Schürer, Theol. Litztg., 1894, No. 1).

Hackmann, Die Zukunftserwartung des Jesaja. Göttingen, 1893. (Lit. Centralblatt, 1894, No. 1).

NEW TESTAMENT.

Dale, On the Lord's Supper. (Expos. Times, Jan., 1894, 151f).

Gardner, Percy. The Origin of the Lord's Supper: a historical inquiry. (*Ibid.*, 149 ff.)

Halcombe, J. F. What Think ye of the Gospels? (*Ibid.*, 172).

Savage, M. J. Jesus and Modern Life. (C. G. Montefiore., Jew. Quart. Rev. VI. 381-95).

Schubert, H. Die Composition die Pseudo petrinischen Evangelienfragmentes. (A Harnack, Theol. Litztg., 1894, No. 1).

THE BIBLICAL WORLD

CONTINUING

The Old and New Testament Student

VOLUME III.

APRIL, 1894

NUMBER 4

NO CHRISTIAN student of the Old Testament can fail to be interested in the question of Christ's attitude toward it. If he is really a Christian in the sense of acknowledging the supreme authority of Jesus Christ, and if he is really a student of the Old Testament, not simply an occasional reader of it, he must of necessity be deeply interested to know what Jesus thought about the Old Testament.

THERE is abundant reason to believe that Jesus was very familiar with the Old Testament. Its narratives and its laws, its psalms and its prophecies, are all referred to by him in a way that suggests an easy familiarity with every part of the book. It is even more certain that Jesus had a profound insight into the Old Testament. His interpretations of the Old Testament passages are equally removed on the one hand from that mere superficial literalness which can see no meaning in a sentence which is not involved in a mere definition of its words; and, on the other, from that false profundity which finds in words a thought never intended by the person who uttered them. It is not too much to say that he is the ideal interpreter; with keen and true insight he finds his way to the very heart of a passage, and brings forth what indeed other men have not seen, but which, when he states it, they see to be really involved in the words of the Old Testament, or in the fact to which the words refer.

Another not less marked characteristic of Jesus' use of the

Old Testament is the fact that he constantly looks at it from the religious point of view, and employs it for religious purposes. Not that he turns history into allegory, and ritual into type to force from them an unwilling sermon. This is as far as possible from his method. Narrative is to him narrative; ritual is ritual; psalm is psalm, but *all* is prophecy, all is scripture given for the religious instruction of men, and valuable for this religious teaching. His conception of the Old Testament is evidently identical with that expressed by the apostle Paul in the assertion that "Every Scripture given by inspiration of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

The Old Testament Scripture thus conceived of, Jesus accepted as true and as of divine authority. Not only does he constantly argue with the Jews on this basis, but in a passage in which it is evident that "the law and the prophets" is a comprehensive phrase for the moral teachings of the Old Testament, he declares that he came not to destroy the law or the prophets, but to fulfil; and adds that one jot or tittle shall in no wise pass from the law till all be accomplished.

BUT the term interpreter is not large enough to describe in full the attitude of Jesus toward the Old Testament. He is its critic also; not indeed in the hostile sense of that term, but in its judicial sense.

He could speak burning words of adverse criticism when the occasion demanded, as his attitude toward Pharisaism abundantly shows. But for the Old Testament he has no such words. Even the Sermon on the Mount, portions of which have sometimes been interpreted as a criticism of the Old Testament law, is primarily directed against the Pharisaic misinterpretation of the law rather than against the law itself. And yet, when we study this discourse attentively, we see that in his criticism of Pharisaism Jesus cuts deeper than Pharisaism itself. And when we come to examine other passages, such as those in which he speaks of fasting, of clean and unclean meats, and of divorce, we see even more clearly that Jesus distinctly and definitely intended to

supersede by his teachings some of the teachings and ordinances of the Old Testament. While emphatically reaffirming the great fundamental principles of the Old Testament ethics and religion, he yet recognizes that certain elements of the Old Testament system imperfectly illustrate these principles, and expresses his disapproval of them. Such discrimination of one part of the Old Testament system of religion from another involves criticism of the Old Testament on his part. It does not indeed involve the denial of its divine origin, or of its authority for those to whom it first came. The imperfect element which he rejects and eliminates may easily be, as in one instance he declared that it was, the result of a necessary adaptation to the low standard of character or intelligence prevalent among those to whom the law was given. None the less, such discrimination and elimination show that Jesus occupied the position of a critic toward the Old Testament. He did not put himself in opposition to it, in the proper sense of the term, but he did put himself above it. His position was not that of one who went to the Old Testament as to a law book, by whose mandates he was bound, or as to a supreme revelation which was to him a final court of appeal. It was rather that of one who, by his own insight, could penetrate to the heart of truth, or had within himself a fountain of truth, and who, by virtue of that fact, sat in judgment upon all revelations of truth and systems of teaching, measuring them by himself, not himself by them. Thus testing Pharisaism he declared it hollow and false at the heart of it, a human invention that obscured the truth given by God. Thus testing the Old Testament he recognized it as given by God through the hands of men, declared its great fundamental principles to be eternally true, enunciated those principles more clearly, and claimed for them a more consistent and thorough-going application than had been given even in the Old Testament itself. The outcome of his criticism of the Old Testament is, on the one side, the annulling, explicitly or impliedly, of some of its minor provisions, not as positively and for all time wrong, but as temporary and imperfect; and, on the other hand, the emphatic reaffirmation of its essential and central teachings.

THUS far we have been speaking of the attitude of Jesus toward the Old Testament viewed as a book of morals and religion. What shall be said of his attitude toward the narratives of the Old Testament looked at from the point of view of history, and toward the traditional theories accepted by the Jews of his day concerning the authorship of Old Testament books? If what we have said above is true, it must be evident that he held no view concerning the authority of the narratives as narratives, which would have deterred him from calling in question their historical character if he had seen sufficient reason for doing so. It must be equally evident that he would have had no hesitation in disputing the traditions respecting the authorship of the Old Testament books, if there had been any sufficient reason for doing so. It must certainly be granted also that we have no evidence that he ever did explicitly call in question either the historical character of the narratives, or the correctness of the traditions respecting the authorship of the books. On the contrary, he constantly adopts the language of current opinion on these matters.

The question therefore reduces itself to an inquiry into the reasons for his conduct in this respect. Some have taken it as evidence that, while sharply disagreeing with the Pharisees in their conception of religion, he yet held with them the current views on the historical character and authorship of the Old Testament, and included these views in his teaching as an essential part of it. To others it has seemed that it is rather to be explained as in effect silence on his part, an employment of the language of current opinion simply as current, without thereby expressing any judgment concerning the correctness of it; an accommodation of his language to that of the times because his mission did not require him, indeed scarcely permitted him, either to approve or to correct current opinion on these questions.

There are certainly strong arguments for this latter view. In the first place there is the obvious fact already mentioned, that Jesus' whole interest in the Old Testament, as in everything else, is in its religious significance. The lily of the field he treats not as a botanist but as a teacher of religion; the birds of the

heaven, not as an ornithologist, but as a preacher ; the books of the Old Testament, not as a literary critic, but as a seer gifted with divine insight into truth. The analogy of his method in dealing with the world of external nature leads us to believe that he would not encumber his teaching with the consideration of scientific questions having but remote relation to his own mission.

BUT a more direct and positive argument for this view is found in the fact that Christ's references to these matters of literary criticism are only incidental, never constituting the chief subject of his discourse. To such an extent is this true that almost without exception the value of the reference to the Old Testament remains, for the purposes of religious teaching, the same, whether the then current view respecting Old Testament history, to which the language is conformed, be correct or not. This is in marked contrast with his reference to the ethical and religious teachings of the Old Testament. We know what Jesus believed about the religion of the Old Testament, for he spoke with emphasis and with discrimination. Its great fundamental principles he emphatically reaffirmed ; its minor defects he criticized ; its whole ritual system he tacitly ignored and germinally abolished. But it is impossible to point to any such discriminating and clear treatment on his part of the literary and historical questions pertaining to the Old Testament. There is a marked difference in his attitude toward the two matters. On the one he is outspoken and explicit. The other he ignores. He neither affirms nor denies. He uses the language of current opinions when he speaks at all, but not in such way as to suggest that he meant to affirm the correctness of these opinions. His treatment suggests rather that these were to him merely matters of conventional forms of expression, on which he laid no stress one way or the other.

If it be urged that Christ's recognition of the Old Testament as of divine origin excludes the possibility of his questioning the strictly historical character of its narratives, or the correctness of the traditional views respecting their authorship, it must be answered that this reasoning is itself excluded by his recognition of imperfection in the Old Testament, even from the point of view of religion and morals, and his emphatic repudiation of traditional

views on these latter matters. If it be said that the adoption of current language without accepting current opinions involves dishonesty, it is to be answered that this is not the common conviction of men. Scholars who doubt or deny the Homeric authorship of the *Iliad*, nevertheless speak of Homer's *Iliad* without suspicion of dishonesty. Not one man in one hundred really knows whether Shakspeare wrote *Hamlet*, or whether Milton wrote *Paradise Lost*. Yet to preface every quotation made for illustrative purposes with an expression of doubt on the question of authorship would be insufferable pedantry. There is no tinge of pedantry about Jesus Christ. His employment of the language of current opinion cannot fairly be regarded as a definite expression of judgment on questions of literary criticism never even raised in his day. Certainly it would be difficult to prove that Jesus did not accept the traditional views on questions of the literary and historical criticism of the Old Testament. Scarcely less certain is it that the New Testament affords no sufficient evidence that he did accept the traditional views. The true statement seems to be rather that he never, in the proper sense of the words, expressed any opinion on these purely literary and historical questions.

THE bearing of all this on the question of what kind of historical and literary criticism is possible to one who acknowledges the authority of Jesus Christ is obvious. Reverently it must be said that he who accepts Jesus Christ as his authority and his guide may rightly feel himself not only permitted but impelled to enter with fearlessness on the search for truth, untrammelled by tradition, but guided, in all matters on which Jesus has spoken, by his more than human insight.

On the basis of this fundamental principle it must be recognized that a criticism which denies the truth or divine authority of the great fundamental teachings of the Old Testament, or ignores its religious value, comes into conflict with Jesus; but that a criticism which recognizes these things finds no bar in his teachings to the fullest and frankest investigation of all questions of the authorship and historical character of the Old Testament books, untrammelled by any presumption as to the agreement of its results with the views currently held in Jesus' day or in our own.

THE FAITH OF JESUS.

By The REV. THOMAS C. HALL,
Chicago.

Faith as a subjective persuasion and an objective norm.—The faith that Jesus asked: his use of words; faith in the Fourth Gospel.—The real faith of Jesus is a new life.

Careless use of the expressions "the faith of Jesus Christ" and the "Christian faith" has led to an almost insuperable difficulty existing in the minds of many in distinguishing between the subjective faith and the various attempts to give it an objective expression in language. The law of gravitation is one thing, acting, so far as we know, all through space; and our formulation of that law, which may yet have to be modified by increasing refinement in physical measurements and knowledge, is quite another thing. Not even the exhaustive treatment by Cremer of the words πιστεύειν, πίστις and πιστός brings adequately to light the deep underlying difference between the objective and subjective use of the word πίστις. Very properly Cremer does emphasize the element of personal trust that always enters into the New Testament word. "It is a persuasion which is based upon trust and knowledge" (Cremer's Lexicon). It has, moreover, says the same writer, as a most fundamental characteristic, "a personal relationship." It is evident indeed that such a personal relationship as is based on trust in Jesus either as friend or healer or teacher must more or less consciously modify the whole life of the one trusting. As he becomes analytical and reflective he will seek to formulate the changes brought about by this new relationship. The subjective πίστις will become, by meditation, the object of his discursive reason. And as the analytic mind seeks to thus formulate faith, it may become purely objective to the thinking mind. According to our confidence in the ability of the discursive reason thus to formulate faith, will this formulation be identified with our actual πίστις.

We cannot wonder, then, that in the history of faith we find all stages of this process marked by the same set of terms, and deep confusion arising from confounding attitudes *implied* in faith with the extreme objective attempts to express it in a *Regula Fidei*. The rise of the rule of faith is an interesting history, baleful in its course, a history that had reached its most degrading state as early as the bigoted and thoroughly unchristian type of thought represented by Tertullian.

The faith that Jesus demanded in others was a personal confidence that must sooner or later develop an identity between the content of the faith of teacher and taught; hence personal relationship is the basis, and the acceptance of a body of teaching (*διδασχῇ*), however a logical outcome, is still but an outcome. With neither question, that of the relationship implied by Jesus as necessary to individual and world salvation, nor the content of the body of teaching that springs from that relationship, has the so-called systematic theology of the Church ever much busied itself.

To answer the first of these questions let the student turn to the way Jesus himself used the words *πίστις* and *πιστεύειν*. At once we see that "to believe" is to accept the person of Jesus. One large class of passages represents Christ as challenging acceptance of him as a healer (Matt. 18 : 13 ; Mark 5 : 36 ; 9 : 24, and all the passages where faith precedes a cure). It is perfectly evident from many of these passages that the knowledge possessed about Jesus was the very slightest. The man born blind and cured by Christ wants to know who he is that he may accept him (John 9 : 36). The whole story is instructive as an example of faith in Christ as *ὁ υἱὸς τοῦ θεοῦ*, and so the logical outcome of dependence upon Jesus as a healer and friend. Even where Jesus is believed in as the Messiah the evidence is not lacking that only the crudest ideas of what the Messiah was prevailed among many. Philip and Nathanael discover the Messiah very early in Jesus (John 1 : 45-50). But it was only towards the close that Jesus said, "have I been so long time with you, and yet hast thou not known me, Philip?" (John 14 : 9). "The little ones believe on him" and not about him (Mark 9 : 42). It

was not a theory about him, nor yet a distinctly defined doctrine of his person, for this was hidden even from his adult disciples. Peter's simple creed would not have satisfied the Nicene Council (John 6 : 6 ; Matt. 16 : 16). We cannot blame intelligent men for trying to bring that simple creed into living connection with a philosophy of God and human life, but it has been a grave mistake to suppose that this human synthesis is either "the faith" of which the New Testament speaks as necessary to salvation, or is to be identified with the *πίστις* of Jesus. Faith is as a grain of mustard seed with inherent life, and is not identical with any intellectual propositions which may be more or less the outcome of that faith. No doubt close questioning would have elicited from such faithful ones as the man cured of the palsy (Matt. 9 : 2) more or less coherent explanations of their opinions about Christ, and why they accepted him as healer. But it was not their imperfect opinions that Christ praises, but their attitude of life toward him. This attitude results first in conduct and then, no doubt, later in more or less imperfect theories about him. It was not correct opinion about Christ's deity and sonship that Christ missed when he asked his followers amid the storm "Where is your faith?" (Luke 8 : 2). It was the lack of personal confidence in him, their "fearfulness" (Mark 4 : 40) which he gently reproves. And in Luke 18 : 8 when Christ asks the question, "Shall he find faith (on earth)?" (*πίστιν* or *τὴν πίστιν*, Tischendorf 8th edition gives the article which W. and H. omit), the context clearly indicates that reception of him at his second coming as the king is the matter in doubt.

It is worthy of note that the fourth Gospel never uses the word *πίστις*, but the verb is used in such a way as to leave no manner of doubt as to just what Christ understood by "believing on him." The first definition of his person and office that Christ recognizes as "believing," is on the part of Nathanael, who calls him "King of Israel" and "Son of God" (John 1 : 50). Naturally Nathanael knew nothing of an immaculate birth or a resurrection from the dead ; nor can the phrase "Son of God" be any clear metaphysical description of Christ's person, seeing that even the chosen apostles failed to comprehend his unique

personality until after Pentecost. Many believed "on his name, seeing the signs which he did. That is to say, his name *"Ἰησοῦς"* or Jesus and his claimed title as "the anointed" suggested one in the long line of succession among those who should redeem Israel. The conceptions of redemption were crude in the extreme. No doubt a leader in a struggle for national independence was often the highest hope cherished. But even this crude reception Christ accepts as the basis of a better hope, but he did not trust himself to such believers (John 2 : 24). Faith in him was no break from the spiritual succession of the Old Testament, and involved no knowledge not to be found there. It is a monstrous abuse of exegesis, however, to claim that any of the metaphysical refinements of Nicene orthodoxy have a place in the Old Testament. Nicodemus ought to have understood the new divine birth (John 3 : 10), and had he understood it he would have possessed a saving faith, and then, as there was opportunity offered, he would have received and understood divine messages (John 3 : 11), but the perfect knowledge of Christ grows out of the implanted faith (3 : 5) and not saving faith out of knowledge; it is for believing hearts that the Son of Man is lifted up (John 3 : 14-15).

For the most part, in John's use of *πιστεύειν* the thing involved is the acceptance of the "word of Jesus" on the basis, of course, of confidence in him as a man and teacher, so John 4 : 50. The man whose child was saved can have had only the most confused ideas of Christ's divinity, or even teaching, but personal confidence in Christ, even in crudest form, as healer and teacher is reckoned as "faith" by Christ, as we see from Matthew 8 : 9. So we find the Samaritans "believing" on the basis of the imperfect knowledge and testimony of a poor, ignorant woman. In some way, in some sense, Jesus was to be the "Saviour of the world" (John 4 : 42). Faith has to revolutionize old habits, old superstitions, and overcome old prejudices; hence believing apostles with a believing faith, and far more intelligent conceptions and intellectual apprehensions of Christ, still failed for years to reach what the Samaritans grasped at once, that Christ was a world-Saviour. Happily, eternal life depends not on cor-

rect intellectual apprehension of Christ, or possibly the martyr James might fail before the judgment-seat, but on the whole attitude of heart and life toward Christ (John 5 : 24 and 5 : 46). And it is this attitude toward him that evidences the attitude toward God (John 6 : 28-40). In him dwelt the fulness of the Godhead bodily, and he just so far became a test of the heart's attitude toward God. For judgment was Christ come into the world (John 9 : 39). The Pharisees knew enough, Christ had no quarrel with their orthodoxy, but it was dead. Their ears heard no prophetic voices, their eyes beheld no visions (Mark 4 : 12). Faith is a new life, its fruitage in conduct, opinion and social habit is often crude and in this life always tentative. It was this faith that Christ found not, but came to bring to a world weary of Pharisaic legalism and finespun philosophy. He came not to reveal the metaphysical subtleties of Nicene orthodoxy in respect to his divinity, but to impart that divinity to all to whom his spirit spoke, awakening longings the world could not satisfy. This divine life is found where Christ is intellectually unknown or wholly misunderstood, and this life is *ἡ πίστις τοῦ Ἰησοῦ*.

JESUS CHRIST AND GAUTAMA BUDDHA AS LITERARY CRITICS.

By THE REV. FREDERICK F. KRAMER, M.A.,
Colorado Divinity School.

The decay of Brahmanism.—The revolt of Buddha.—His rejection of the entire sacred literature.—His wrong motives.—Spread of Buddhism.—Its character.—Deification of Buddha.—The Old Testament canon.—Work of the scribes corresponds to later Brahmanism.—Jesus Christ rejected not all the Hebrew writings but the later additions.—Comparison with Buddha and Buddhism from this point of view.

The history of religious development in India has been divided into four periods: The first period is that of the primitive Vedic religion, called by Max Müller the poetic period (cir. 1800–1400 B.C.) The second was the Indra period (cir. 1400–1000 B.C.). During this period we note the beginning of a classified priesthood and fixed ritual. The third is the period of Brahmanism (1000–600 B.C.), brought about by the culmination of a priest caste and a change in the theocratic system. Finally we have the fourth period (600–200 B.C.), called by Müller the Sutra period, during which the art of writing began to be practiced. It will only be necessary for our purpose to consider the fourth period in detail.

About 600 B.C., Brahmanism became a speculative philosophy. The Brahmins arrogated to themselves the priesthood and sought to shut out the people from the esoteric wisdom, by which the old worship had been superseded. This caused a reaction against the priest caste. The people no longer believed in the gods, and why should there be need of mediators? In the old times everybody knew the Vedas by heart. They were the prayers of the people. Now the art of writing began to be practiced, but the Brahmins interdicted any writing down or reading of the sacred literature, thus anticipating the action of the church in the Middle Ages with respect to the Bible.

Opposition soon appeared to the priestly rights of the Brah-

mins. A restoration of the old forms of worship was demanded, but with no result. About the year 550 B.C., Gautama or Sakhya Muni, as he was also called, was born. He was of high rank, of royal blood. He was, moreover, an independent thinker and possessed a bold and indomitable nature. Becoming convinced of the falsity of the Brahman teaching, he struck at the root of the entire system. The foundation of Brahmanism was its sacred literature: the Vedas, Brâhmanas and Upanishads. Gautama declared these to be forgeries. He asserted that man could, without priestly mediation, and without belief in the sacred books, gain perfection. Gautama, by his total and unqualified rejection of the sacred literature of Brahmanism, placed himself on record as the worst radical literary critic of ancient times. But his action, as well as his motive, was entirely wrong. For, in the first place, we must remember that, although philosophic speculation had obscured the purpose and meaning of the sacred books, these books, nevertheless, contained elements of truth. The sacred literature of every primitive religion bears some approximation to Revelation. The innate feeling of dependence upon some higher power, because it is found in all races, places upon the religious systems of these races something like a divine seal. The maxim, *vox populi, vox dei*, often misapplied, holds in this question of the oldest Indian religion. A people that has worshiped in the words of the old Vedic hymns, bears testimony to certain elements of truth contained in these hymns.

In the second place, we must note the false motive of Gautama. Popular sentiment was against the despotic and arbitrary priestcraft of the Brahmans. It was a curse to the people. Brahmanism was a huge dragon, that crushed with his mighty body, and blighted with his poisonous breath, everything and everybody. The man who kills this monster will be the liberator and benefactor of his race. Now, although we cannot deny the sincerity of Gautama's convictions, we must, nevertheless, feel that he allowed himself to be carried away by a desire for popular praise. The fact that he utterly rejected all the preëxisting beliefs shows this.

The literary criticism of Gautama was accepted by the people, and the doctrines, which superseded the now discredited Brahmanism, were adopted by multitudes. Gautama attained unto the perfection which was the aim of his doctrine. He became the Buddha, "the Enlightened." Buddhism, as the new faith was called, spread with astonishing rapidity over India, Ceylon, Burma, Thibet, China and Japan. Century after century rolled on. Brahmanism continued to wane and Buddhism to rise until today, when we may estimate that of all the inhabitants of the earth thirty per cent. are Buddhists, and twelve per cent. Brahmanists.

The question which now arises is this: Is Buddhism an improvement upon Brahmanism?

Brahmanism was the result of a degeneration from monotheism to polytheism. Brahmanism, though corrupt and the vehicle of oppression, nevertheless retained some features of true worship. The people still believed in gods, and were, consequently, restrained in a measure from wrong doing, through fear; and stimulated to good actions by a desire to please the deities. The results were still beneficial.

How is it with Buddhism? We quote from Max Müller: "He (Buddha) denies the existence, not only of a creator, but of any absolute being. According to Buddhist tenets, there is no reality anywhere, neither in the past nor in the future. True wisdom consists in perceiving the nothingness of all things, and in a desire to become nothing, to be blown out, to enter Nirvâna." Here we find nothing either to restrain or encourage. The social and moral code of Buddhism is almost perfect, but adhesion to it is not prompted by a desire to better mankind, but only to benefit self.

Although Gautama shattered the old pantheon he laid the foundation of one still greater by his act. He unwittingly prepared the way for his own enthronement as a deity. Even after his death (477 B.C.) the two elements accompanying so many developments of religion, legend and anthropomorphism began to operate. The earthly life of the Buddha began to be obscured by legends. There is a large number of these legends, and they

purport to trace the history of the earthly life of the Buddha from the time of his birth into the world to his death. Kern, in his "*Buddhisme in Indië*," says of them: "If we consider that these legends possess an historical constituency, we must, at the same time, acknowledge that almost all moments, from the wonderful birth (of Buddha) are nothing but mere fiction, a concatenation of flagrant untruths."

The anthropomorphic feature of Buddhism is manifested in the conception of the person of the Buddha. Although Gautama appeared during a period of time in which men were of ordinary stature, he is said to have been from twelve to eighteen feet in height. Again, he is represented as being able to reach heaven in three strides. He is larger than a certain evil spirit whose length was four thousand eight hundred miles. It is because of these conceptions that the followers of Buddha, in erecting his statues, tried to make them as gigantic as possible. This is illustrated by the image of Buddha erected at Kamakura, Japan, in 1250, which is still in an excellent state of preservation. This image is of bronze, nearly fifty feet in height.

It is easily seen from the legends and the conceptions of the person of Buddha, that he is believed to be a god. On no other ground can these superhuman qualities be ascribed to him. To the minds of people outside the pale of divine revelation, God is merely a man endowed with marvelous physical and mental powers.

We may sum up the results of Buddha's literary criticism as follows: (1) Rejection of the old faith, which, though degenerated, still retained some elements of a primitive monotheism. (2) Disbelief in higher powers. (3) Deification of Gautama the Buddha, and the creation of a new pantheon. (4) A grotesque worship, in which personal action is of no value (compare the prayer wheels of Thibet). (5) The crushing of all high ideals by a belief in the sole reality of the present.

Gautama Buddha, the ancient literary critic of whom we have just treated, was an Aryan; the other ancient critic, whose work we wish to compare with that of the founder of Buddhism, was a Semite; his name, Jesus of Nazareth. In studying the his-

tory of Jesus' treatment of the Sacred Scriptures of the Hebrews, we shall find many things strikingly in accord with the history of the Sacred Books of the East. There are, however, differences, and where these appear we will find the truth of the one kind of criticism over the other.

The art of writing was known to the Hebrews centuries before it was practiced in India. "The Lord said unto Moses, Write these for a memorial in a book (Ex. 17:14; cf. also, Ex. 24:4; 34:27; Num. 33:2). It is not surprising, then, to find that the Hebrew Scriptures were known and read before the birth of Buddha, and codified shortly after his death. Like the Sacred Books of the Brahmins, their "revealed" writings, the Hebrew Scriptures, were divided into three parts: *Torah*, Law; *Nebiim*, Prophets; *Ketubim*, Holy Writings. But like the Indian books, these divisions belong to different ages. They form, in fact, three distinct canons, the first canon is that of the Law. This is the foundation of the Hebrew worship, and hence corresponds to the ancient Vedas. The second canon is that of the Prophets, including most of the historical books, together with the prophets (except Daniel). This canon corresponds in time, but not in matter, to the Brâhmanas. The third canon is that of the Holy Writings, and has its counterpart in the Upanishads (hermit meditations). Note the meditative character of the Psalms, Proverbs, Job, Song of Solomon, Lamentations and Ecclesiastes, which form the greater part of the Holy Writings.

Although the art of writing was practiced by the Hebrews nearly a thousand years before it came into vogue in India, it nevertheless ceased to be employed in *Hebrew* (rejecting the late authorship of Daniel) about the same time that the Sacred Books of the East began to be preserved in writing. The close of the canon is followed by a period of philosophic speculation in Palestine, founded upon the Scriptures, and corresponding to the Sutra period in India. This is seen in the professional labors of the scribes and rabbis.

As the result of the labors of these scholars, we have the body of Talmudical Literature, embraced under the heads of Mishna, Tosephta, Jerusalem Talmud, Babylonian Talmud, to which we

may also add the Midrashim and Targums. Of these productions there are two classes: Halacha and Haggada. Halacha is the traditional law, and Haggada forms the legends, religious and moral. This Talmudical Literature was at the first transmitted *orally*. The Mishna was written down at about the end of the second century A. D., and the entire mass had received its permanent form in writing by the end of the fifth century A. D.

The influence of the work of the Rabbis upon the Old Testament was immense. Although we find excellent precepts and much fine religious feeling expressed, we also find that these gems are overlaid and hidden by a veneering of puerile, hypercritical and grossly material teachings, the result of the time-serving philosophy of the Pharisees. But the most pernicious result of all this misspent labor, was the substitution of *tradition* in the place of the Sacred Scriptures.¹

We see, then, that at the time of Jesus of Nazareth, philosophical speculation had superseded the plain teachings of the Old Testament Books. We note a condition of affairs similar to that which we witnessed in the development of Buddhism. The problem which confronted Gautama confronted Jesus. The solution also lay in a question of literary criticism. Jesus solved it in a manner directly opposite to that employed by the Aryan critic. He accepted the old literature, the Old Testament, and rejected tradition.

But the central figure of the Old Testament prophecies was the Messiah, and since Jesus of Nazareth claimed to be the fulfilment of these prophecies, the skeptic may answer that it was to the interests of Jesus to accept the Scriptures and reject tradition. In reply to this objection, we will only say that Gautama rejected the Sacred Books of India and by founding a philosophy was deified. Jesus of Nazareth took the opposite course. In the face of the teachings of a domineering priesthood, popular opin-

¹ "The words of the scribes are more lovely than the words of the law; the one are important, the other trifling; the words of the scribes are all important." To neglect the precepts of the phylacteries is a violation of the law, but is not counted a sin; but he who makes five divisions (instead of four), and thus adds to the rules of the doctors, is guilty." "The words of the elders are more important than those of the prophets." These sentences from the Talmud put tradition above the law of Moses.

ion and the accepted methods of worship, he boldly accepts the Old Scriptures and declares all current teaching, doctrine and opinions to be false. His course was not only difficult but fraught with peril. But he took this course not because it was more difficult but because it was true. It was because the Incarnate Son of God must declare the will of his Eternal Father. The fact also remains that, although the Messiah was the center around which the old prophetic structure was reared, the hope of a Messiah on the high planes indicated by the Old Testament Books, was dead, killed by Pharisaism and Scribism. Antiochus Epiphanes, "the scourge of God," would have had greater chances of being accepted as the Messiah than the lowly carpenter's son, because he had royal dignity and the force of arms behind him.

As in the case of Buddha, legends began to group themselves around the earthly life of Christ. These are contained in the so-called Apocryphal Gospels. These, however, were nullified by the authentic histories—the Four Gospels. Anthropomorphism did not appear, because the old literature retained the idea of One Supreme Spiritual Ruler.

It has been estimated that over thirty-two per cent of mankind are Christians. This number is steadily increasing. This vast multitude also attests the truth of Christ's criticism of the Old Testament, not, however, as man, but as God. A few comparisons between Christ and Buddha may be here made, in conclusion, to emphasize this belief. Buddha founded a system which was a speculative philosophy with religious embellishments. Christ founded a church with a positive belief in a Triune God, Omnipotent and Omniscient, maker of heaven and earth, and of all things visible and invisible. Buddhism as a religion is attractive because it presents but two alternatives to the believer, either that he will become a Buddha or else enter Nirvâna. Christianity, on the other hand, embraces a system of rewards and punishments. Buddhism has never spread beyond those countries into which it was introduced by its first missionaries. Buddhism has touched all the nations that it will ever effect. It is a religion for the oriental. Here and there we will find an occidental who, attracted by the esoteric doctrines, in themselves vague and unsub-

stantiated, claims adherence to the "wise" Sakhya. Christianity has encircled the globe. Buddhism is a local religion, whereas Christianity is a universal faith. Buddha did not claim divinity for himself and was deified. This fact deals the death blow to Buddhism as a religion. It is one of the most potent truths of psychology that man knows his own being. He knows that he is mortal. Gautama certainly never taught or implied that he was anything else. We see, then, that the god of Buddhism, although not literally made with hands, is, nevertheless, of human creation. He is, therefore, no god. Christ, on the other hand, was always conscious of his divinity and boldly taught his pre-existence. Buddha as a critic became a false teacher. The sacred books of India which he rejected are also false, because there is but one recorded revelation of God upon which Christ has placed the seal of God.

HOW MUCH DO I STUDY THE BIBLE, AND HOW?

RESPONSES TO THIS QUESTION FROM WORKING PASTORS.

II.—REV. J. L. WITHROW, D.D.,
The Third Presbyterian Church, Chicago.

III.—REV. O. P. GIFFORD,
Immanuel Baptist Church, Chicago.

Study of the Scriptures attests their divine origin: should lead to urging others to accept them as a whole: nothing but unquestioning certainty will avail for this: hence unremitting study: English versions sufficient.—Bible study should permeate all study: especially related to the study of men: is studied critically: is studied sympathetically: with prayer.

I study the Scriptures from two to three hours for one hour that I give to any other book. And the more I dwell upon them the more they attest to my deepest needs their divine origin. So much so, that it seems to me poorly spent time touching them that is not taken to induce others to receive the volume as God's words, with neither ifs nor ands of any other element in it that is worth mentioning. I use the A. V. and the R. V., and the Greek and Hebrew. I read no other Oriental tongue. The Greek Testament is very precious. I do not read the Hebrew with critical scholarship, although I do as an ordinary scholar. To my thought, however, the English versions, aided by exegetical helps from the Hebrew and Greek, furnish any pastor with what he needs for both food and fire. The greatest lack of my preaching and of the preaching I hear is enthusiastic and intelligent presentation of the Scriptures as the oracles of God. I have no knowledge of having ever helped a single hearer out of his head or heart troubles with anything else than a full expression of a full faith in the straight assertions of Holy Scriptures. Hence I study them by books, by topics, by verses, and any other way that lets me deeper into them.

J. L. W.

How much do I study the Bible, and How? A hearer once complimented Dr. Lyman Beecher on the power of a sermon, and asked, "Doctor, how long were you writing it?" "Forty years, Sir," was the quick reply. All his thinking life went into it, as it must into every work which is well done.

How much? My business is with the Bible as the Word of God, and with men as the children of God; as the farmer studies the seed and the soil, and relates the two, so I try to study the Bible and men, and relate the two. I study men in the light of the Word, and the Word to get light for all men, all questions of casuistry, ethics, life, are brought to the Bible for settlement, so that when studying at all I am studying the Bible. Its statements are always present in my mind when reading history, science, literature of any sort; any and all truth I find is classified in its relation to those statements, with the double purpose of getting a better understanding of the Bible, and of giving that better understanding to men.

All my reading thus serves the double purpose of enriching my mind, thus fitting me to help others, and of understanding the Bible, thus helping me to God's thoughts, that they may become man's thoughts, and God's ways, that they may become man's ways.

How? I. Critically; seeking to find just what the writer said, and what he meant when he said it. I assume that the text I have tells what the writer did. Assume it after study of questions of authenticity and genuineness; assume it on my faith in the Christian scholarship of men who have as much at stake as I have, and are far better qualified than I am to settle questions of scholarship. Taking the best text I can get, I bring to it the best lexicon, grammar, commentary I can procure (Meyer, Ellicott, Godet, Westcott, Lightfoot, Smith, Dods, Driver). Men of vision as well as grammar and lexicon. Having found what the author said, I try to find why he said it; and try to reproduce the occasion, the surroundings, the needs to be met, the questions settled, the principles involved. To reproduce the past as Pius Æneas saw it reproduced in Dido's new city. Spend a day with Paul in Rome, Corinth, Ephesus, distinguish between the

eternal principle at stake and the temporary limited application of it to the point in view. This compels study of history, archæology, politics, the contrast between eternal principles and changing conditions, the danger of treating certain statements as exhaustive of truth, when they were meant to be only applications of truth to specific needs. The water of life is always more than the bucket with which it is drawn, and the principle in an epistle or gospel is larger than the local application, but one need to know the local application to understand the principle. Texts are not points of departure, but springs in the heart of oases. The student should camp on the oasis, but study to enlarge it and conquer something of the desert by giving free flow to the truth.

Study the man who wrote, get at his inner life, the civilization of which he is the product, and in which he is a producer; get at his family affairs, early education, religious convictions; get the personal equation in his report of celestial phenomena. The Gospel is according to Matthew, Mark, Luke, John, Paul, that word according may carry much in the way of interpretation, no two men see the same rainbow, "Put yourself in his place," get his point of view. To do that you need to be on intimate terms with him, and this means careful study.

II. Sympathetically. The truth is more than the text, as the soul is more than the body. The tailor may get the surface measurement of a man, but the tape-line makes no friends. Lexicon and grammar, critical study may get the surface of the text, but only sympathy can touch its soul. "Faith comes by hearing," and in these days by reading, but the loan of ears or eyes will not get at the treasure of the text; soul speaks to soul, heart to heart, sympathy is the soul of scholarship.

This last involves, of course, prayer as a preparation; prayer as a condition; prayer as an atmosphere enswathing the soul, that the light, breaking forth from the Word, may be mediated to the soul of the student. It also involves the Holy Spirit. If "Holy men of old spake as they were moved by the Holy Ghost," their truth can become our truth only as we are moved

by the Spirit. Thought runs from mind to mind, love from heart to heart, truth from soul to soul.

When Paul, Peter, John, Jesus speak of life, death, faith, love, find what they meant, why they said it, what the temporal application, what the eternal principle, and what the present application of that principle is and ought to be. O. P. G.

THE FRATRICIDE: THE CAINITE CIVILIZATION. GENESIS IV.

By WILLIAM R. HARPER,
The University of Chicago.

The language and style of the section.—Difficulties in 4: 17-24.—The parallel tables.—Important expressions in the biblical narrative.—The outside material.—The character and purpose of the biblical material in comparison with the outside.—The biblical material concerning the Cainite civilization.—Similar material in other literatures.—The writer's preface.

The material for our study is found in Genesis 4: 1-26 and 5: 29.¹ These passages describe the fratricide, the judgment of the fratricide, the beginnings of civilization in Cain's line, the sword-song of Lamech, and the expectation through Noah. This material is prophetic in its character and presents characteristics in some respects similar to those of Genesis 2 and 3.

I. We may first consider in a preliminary way some of the more important points which present themselves:

1. The language of this section abounds in words and expressions found only in the writings assigned by the analysis to the prophetic author. The list is, of necessity, omitted.

2. The style of the section permits the introduction of stories and traditions. Here belong the story of Cain and Abel, the connecting of the origin of the various arts with Cain's descendants, the introduction of Lamech's song, and the several digressions from the genealogical list. It is throughout vivid, picturesque, marked by the absence of all sameness, with a large admixture of the conversational element, the insertion of the poetical fragment, and the covering up in a large measure of the genealogical table. The anthropomorphic element is seen in the

¹ Among other references may be stated the following; *Dods*, Genesis; *Kalisch*, Genesis; *Dillmann*, Die Genesis; *Delitzsch (Franz)*, Genesis; *Lenormant*, Beginnings of History, chapters 4 and 5; *Schrader*, The Cuneiform Inscriptions and the Old Testament; *Harper and Green*, The Pentateuchal Question, Genesis i-xii; *Hebraica*, Volume V.; *Ewald*, History of Israel, Volume I.; *Budde*, Die Biblische Urgeschichte; *Geikie*, Hours with the Bible, Volume I., chapters 11, 12; *Goldziher*, Mythology among the Hebrews; *Smith*, Bible Dict., articles on Cain, Abel, and other names in the chapter; *Cory*, Ancient Fragments; *Æschylus*, Prometheus Bound, vss. 447-471.

conversation between Cain and Jehovah. The didactic element is seen in the teachings sought to be conveyed by the stories of severe punishment inflicted upon Cain and the account of the development of evil influences.

3. The passage 4 : 17-24 presents some difficulties:¹ (1) In these verses Cain is represented as an agriculturalist, and as building a city ; while the representation in 4 : 2-16 makes him an outcast from the society of men and a typical nomad. (2) The popular query as to the wife of Cain is not answered in the chapter, which, with other data, seems to point to the fact that this is a section of some different account in which the attendant circumstances also were different. (3) It is as difficult to find the men required for the building of the city (or village) as to find the woman who should serve as Cain's wife. (4) The writer in this passage seems to be explaining the origin of the civilization of his own times, and one may fairly ask the question whether this narrative presupposes on the part of its author a knowledge of the deluge.

4. One cannot fail to notice certain resemblances between the genealogy of chapter 4 and that of chapter 5. The following table seems to deserve attention :

THE GENEALOGIES IN GENESIS 4 AND 5.			
The man		Adam	
		Abel	Seth
		Seth	Enosh
		Enosh	Kenan
		Cain	Mahalalel
		Enoch	Jared
		Irak	Enoch
		Mehujacl.	Methuselah
		Methuselah	Lamech
		Lamech	Noah
		Noah	Noah
		Jabal, Jubal, Tubal.	Shem, Ham, Japheth.
		Shem, Ham, Japheth.	Shem, Ham, Japheth.

¹ See Hebraica, Vol. V., 1, pp. 32 ff.

It will be noted that the table of chapter 4 gives a list containing seven members ending in the triple division, that it also contains the three collateral names, Seth, Enosh, Noah, and a second triple division. Chapter 5 gives a list of ten members, but the three extra members are the same as the three collateral names of the other table. A comparison of the two tables shows that the names are largely the same, except that Mehujael and Enoch are transposed. The similarity appears much more clearly in the Hebrew than in the names as we have them. Other changes are Methushael to Methuselah, Mehujael to Mahalalel, Irad to Jared, Cain to Kenan. It will further be noted that it was the Enoch of Cain's line whose name was given to the first city, while the Enoch of Seth's line "walked with God." The Lamech of Cain's line had two wives, and sang the song of vengeance connected with the invention of the sword. The Lamech of Seth's line was the father who hoped from the birth of his son for consolation and rest. Lenormant in "Beginnings of History,"¹ has presented with much force and plausibility the view that, in general, the meanings of the names of one line carry with them a good signification, while those of the other convey a bad signification. This is seen especially in the case of Mehujael, which means "stricken by God," whereas the corresponding Mahalalel means "praise or glory of God."

5. The peculiar features of 5 : 29 are to be observed. Among other things we see : (1) The sudden break in the rigid style of the chapter as a whole ; (2) the use of the name "Jehovah" ; (3) the presence of ideas represented by the words "sorrow," "cursed," "repenting" ; (4) the prediction of relief ; (5) the pun on the name "Noah" (rest). These and other points which might be mentioned seem to indicate a separate origin for this verse which has been transferred from the prophetic narrative to the priestly table of chapter 5 by the editor.

II. We may now consider the story of the fratricide.

I. 4 : 1-16, *the biblical material: Cain and Abel*. (1) The word "Cain" means "possession" ; "Abel" means "son." The interpretation of Luther, in accordance with which the words

¹ Page 182, ff.

"by the help of" are omitted, furnishes an idea which is surely fanciful, namely, that Eve supposes herself to have borne the Messiah.

(2) *Their offerings to God.* These were made literally "at the end of days," which means "after a while." The word used for offering is the word which means "meal offering." Naturally Cain presents of the fruit of the ground, and Abel, of the firstlings and of the fat. Many questions present themselves, for the answers to which we have no space. Does the narrative represent the offerings as spontaneous? Why were firstlings selected? why the fat? Is it possible that this narrative is colored by the ideas which were in vogue at the time of the writer, and that, consequently, the full development of sacrifice, which seems to be presented, is something which had its origin long after, but which is here ascribed by the writer to this most early period?

(3) *The reception of the offerings.* Man is represented as allowed to sacrifice animals, although no permission has as yet been given to use their flesh for meat. The bloody sacrifice is the more pleasing to Jehovah. How was the rejection of the one and the acceptance of the other indicated? By fire from heaven as in later times, or by prosperity and peace of mind granted the offerer? It is plain from the narrative that the real occasion of the rejection of Cain's offering was the fact that he was "not doing well."

(4) *The anger of Cain.* Cain is represented as being angry with both Abel and God. The conversation between him and God is anthropomorphic in the extreme. He is told that if he "does well there will be a lifting up." This, according to some, was the lifting up of the face so that he could be ever after bright and cheerful; according to others, a lifting up of sin, that is, pardon. But "if he does not well," sin is represented as a wild beast crouching to spring. This is the meaning of the word in Arabic and in Assyrian.¹ This wild beast is eager to possess the man, and he is advised to obtain control over him.

(5) *The murder of Abel.* Cain is represented as talking the

¹We may compare with Lenormant, "Beginnings of History," page 176, the Assyrian *Rabiç*, a class of seven demons, the strongest of the infernal spirits, and among the Arabs, the fallen angels who were cast out with Adam.

matter over with Abel. According to the Septuagint he said to him, "Let us go into the field," and when they had gone into the field he slew him.

(6) *The sentence.* Here again familiar conversation between the man and the Deity is reported, and when Cain denies that he is his brother's keeper, the answer is made from heaven, "What hast thou done? Hark! thy brother's blood is crying unto me from the ground." Then follows the curse: Cain shall be "cursed from (does it mean 'away from,' that is punishment, or 'out of?') the earth." No longer will a resting place be furnished him or fruit of the ground be given him; he shall henceforth be a fugitive and a wanderer in the earth.

(7) *The murderer's complaint.* The criminal now appreciating the great sin which he has committed cries out, "My iniquity is greater than can be forgiven." Is this the representation of the narrative? Has Cain really repented? No. A better interpretation is, "My punishment is greater than I can bear." He thinks not of the sin, but of the shame which has come upon him. He fears that those who meet him in other parts of the earth will slay him. Of whom now is he afraid? Of other members of Adam's family, of men of another race, perhaps pre-Adamites, or does "Cain's imagination people the earth with inhabitants," though none exist?

(8) *The sign given Cain.* The criminal is seemingly pardoned; at all events, seven-fold vengeance is threatened upon the man who shall touch him, and a sign is given him* (we remember how frequently a sign was given in Old Testament times that an event was or was not to happen) that no one will slay him. It was not the idea of the writer that a mark was set on Cain. What kind of a mark would have protected him? would a mark not rather have injured him?

(9) *Cain's residence.* Cain goes out and dwells in the land of Nod. This is the same word that is employed above and translated "wanderer"; he dwells, therefore, in the "land of the wanderer"; the name is symbolic, there being no such land. According to the narrative, he goes out alone, and yet upon the birth of his son a city is built and the son's name given to it.

2. *The mass of outside material* which may, without question, be connected directly or indirectly with this story is very great. The reader is referred to Lenormant's "Beginnings of History,"¹ We may do no more than mention a list of topics thus connected : (1) The third month of the Babylonian calendar is the month of brick-making or city-building ; the corresponding sign of the Zodiac is the Twins ; and thus in a remarkable way we find associated the idea of two brothers in connection with city building.

(2) In many stories that have come down to us from antiquity there are connected the death of a human being, generally a brother, and the building of a city or temple. Here may be mentioned the death of Agamenes in connection with the building of Apollo's temple at Delphi, the death of Remus in connection with the building of Rome, the death of Olus at the dedicating of the foundations of Jupiter Capitolinus, the slaying of a virgin at the founding of Tarsus.

(3) One may also compare the slaying of the youngest of the three Corybantes by his brothers, the important part played by the fratricide in the Cabiric mysteries, the death of the child-saviour among the Pelasgians.

(4) The Phœnician cosmogony of the Sanchoniathon of Philo contains reference to the same subjects.

3. *The character and purpose* of the biblical material in comparison with this outside material may now be considered. (1) What really is the relation of the biblical story to the outside stories? Shall we say that the outside stories are derived from the biblical, and are later and deteriorated forms of the original biblical material? This cannot be shown to be true. It is equally incorrect to suppose that the biblical has been borrowed from the outside stories. It is quite certain, however, that the biblical story and the outside stories are sisters coming from a common source, this common source being naturally a true statement of the fact involved. The Hebrew writer given precious truth from on high presents that truth through a story familiar to the people. The character of the biblical as compared with

¹Pp. 147-217.

the outside stories is seen at a glance. It is free in its form from impurity of every kind, whatever may have been the form of the story as it was known to the idolatrous ancestors of the Israelites. As we have it, the myth is gone; the exuberant polytheism is gone; all that degrades and lowers is gone. The form of the story is here, just as the rite of circumcision was retained. It is only in the form of the story that there is any resemblance, and this form has been thoroughly cleansed and purified. We may ask why God did not choose a different form that there might be no possible joining of the sacred and profane. The answer is sufficient, that God does not work in that way. One may also ask why he allowed slavery, polygamy to continue; why he allowed Abraham to adopt the language of the Canaanites, from whom he wished to keep him separate; why he adopted the same list of clean and unclean animals, as that accepted by other nations. The fact is that he built upon the material that was at hand. But one must recognize that the meaning of the story is altogether new; the transaction is recognized as a crime, and punished as a crime; there is no justification of it. It is closely connected with the first sin, indeed grows out of it. Cain is warned, but warned in vain. The real meaning of a thousand such stories, as those of Romulus and Remus, of the Cabiri, and the Corybantes would not equal in influence on human life the story of Cain and Abel as we have it in the prophetic writer. In the outside stories the murderer is too frequently deified. How striking the contrast! Still further, our story is characterized by a spirit entirely unique; it is throughout didactic and religious.

We may now ask what was the purpose of the writer as shown in this new form, meaning, and spirit? Why did our writer change so greatly the material he had at hand? Because he was moved by a desire to help his fellow men,—to show by the story of the past the enormity of sin, the unavoidable consequences which follow; because, in brief, the writer was a prophet and religious teacher, a man whose heart burned with zeal for better living, and who therefore writes this, the prophecy of the past. But whence this purpose and the skill to give it execution? If

it were merely natural genius, how explain the total absence of such genius in nations of older civilization, of loftier intellectual activity? We may not deny that there is beneath and above all this the plan and the purpose of a mighty and beneficent God.

III. *The narrative of the Cainite civilization* (Genesis 4: 17-26). As before, we may consider (1) the divisions of the biblical material.

1) *The building of a city*. Did Cain find his wife in Nod, descended from a branch of the human race distinct from Adam; did he marry a sister and thus commit incest; or did the original document of which this story is a fragment contain an account here omitted? We must adopt one of these three explanations. It should be remembered that the word "Enoch," the name of the first city, means "dedication," or "initiation." Cain becomes a city-builder. Here, evidently, is a great step forward in civilization. Does this not contradict the statement that he was to be a fugitive and a vagabond? It is to be noted, however, that the narrative did not say that he should be such all his life. To build a city requires men. Whence came these men? It must be remembered that some time may have elapsed after the statement.

2) *The beginning of cattle tending*. With Jabal is connected the beginning of cattle-tending. The word "cattle" includes, of course, cows, camels, asses. Here is an advance upon the shepherd life of Abel. With this same patriarch is connected tent-dwelling, and this suggests "migration, commerce, adventure." Whatever meaning we assign the word Jabal, it is evident that it is symbolical.

3) *The beginning of music*. With Jubal (meaning, perhaps, "producing sound") we have the beginning of instrumental music.

4) *The beginning of manufacturing bronze and iron*. With Tubalcain, meaning "spearsmith," began the age of manufactures. Our narrative makes no mention of a stone age. Are we to understand that copper and iron came at the same time, and were invented by the same man? or that the invention of one led rather to that of the other? Any attempt to connect with these

names the names of the heathen gods Apollo and Vulcan is unscientific.

5) *The beginning of polygamy.* The names of Lamech's wives mean "light" and "shadow." It is hardly possible that the host of mythological references connected with day and night are not in some way related. This is the first notice of polygamy. It is noted in order to be condemned. The whole presentation indicates that, in the writer's mind, it is a sin.

6) *The sword-song of Lamech.* This is probably the oldest piece of literature extant. It is a question whether it should be incorporated as a song of menace, in which case its idea would be "Now that I have a sword, I shall slay," etc., or as a song celebrating the invention of the sword, or as a song of triumph. Lenormant's remark may be quoted. "It breathes so decided a tone of primitive ferocity, that one would naturally put it in the mouth of a wild man, a savage of the stone age, dancing around the corpse of his victim, brandishing a bludgeon or the jaw bone of a cave bear, from which he has learned to fashion for his use a terrible weapon." The form, the mode, and the spirit breathe antiquity. It is a song of vengeance. Cain was to have been avenged seven-fold, but Lamech, in view of the invention of the sword, seventy and seven.

7) *The name of Cain's descendants to Lamech.* These have already been considered. See page 265. The remarkable similarity to the names of Seth's descendants cannot be overlooked.

2. *The outside material* for our consideration may be gathered from many quarters. We may only mention the topics under which it may be collected:

1) *Genealogical tables among Semitic nations.* It has been shown¹ that while Aryan nations have handed down primitive history in the form of myths and legends, Semitic nations have transmitted this primitive history in the form of genealogical tables. The Arabs have their genealogical series of historic and prehistoric names. The Phœnicians show the same thing in the genealogy of Sanchoniathon. It will be remembered that Ezekiel

¹ Baron D'Eckstein, the Asiatic Journal, 1855

in chapter 23 personifies thus Samaria and Jerusalem as Oholah and Oholibah.

2) *The sons of Lamech.* Passing over all that stands related to the two wives of Lamech, the work of cattle tending, the art of music, the manufacturing of bronze and iron, the sister Naamah, we may consider briefly suggestions that have been made concerning Lamech's sons. Some have proposed to treat them as a triad of divinities, but it should be remembered that while other nations ascribe the invention of arts to the gods and demigods, our writer carefully resists any such temptation and speaks only of man. Some understand them to represent castes. Here are compared the three Aryan castes, namely, the Viças or craftsmen, the Brahmans, or artists and scholars, and the Kçatriyas, or warriors. There has also been suggested a connection with the caste system found among the Babylonians. But all this is without foundation. We have here not three modes of life but two: that of the music and pastoral life and that of the smith. Others have suggested that in these names we are to find ethnic personifications, types of human figures. In this case, according to Knobel, the Canaanites represent the Mongolian or Chinese. D'Eckstein in an article already referred to, makes these remarks: "Instead of gods, the Semitics place man at the head of their genealogies. Here we do not meet with heroes, sons of gods or demigods, offshoots of the one god in so many divine manifestations; here are shepherds, patriarchs, leaders of pastoral tribes, and this pure Semitic type is used to describe all the outlying human kind. The patriarchs of this character should always be taken collectively, as standing for their actual family, the collateral branches of their kindred, or even the tribe as a whole, including servants and slaves. They figure in a double sense, as a simple unit and as a collective unit. The genealogical method is fixed among the Hebrews and Arabs." We cannot well enter into a discussion of this question. It seems probable, however, that in this way the sacred narrative represents great divisions of the human family.

3) *What now is the writer's purpose?* To show the origin of things, but something more. He is tracing the consequences

of sin. The order is clear. (1) The sin in Eden, the banishment of man, and closely following (2) the brother's quarrel, the beginning of murder, then (3) the murderer builds the first city, the seat of all that is wicked and corrupt, and through his descendants, evil in name and evil in character, come (4) the arts—with every invention a farther wandering from the primitive methods of life, (5) music, the accompaniment of a luxurious and debauched life, (6) the sword, an instrument for injury and crime. Here, too, began (7) polygamy—a thing contrary to God's will, a curse to all who practice it. (8) That terrible blood revenge, to mitigate which ancient lawgivers tried every form of legislation—the scourge of society, began likewise with Lamech, the descendant of Cain.

Our writer is tracing the development of sin, the consequences of that first story—the fall. It is the prophetic text already used in the preceding chapters, the text on which every chapter of prophetic origin is based. This is a high and noble purpose; not historical and scientific, but religious. And the purpose is executed by making use of material, the form of which was familiar to all, an important educational principle; the wrong ideas which had been connected with that form had been displaced by new ideas and thus a double end is attained. This, if our preachers would but accept it, is an important homiletical principle. For the principles of teaching and for the principles of preaching, we may well accept as guides the world's best teachers and the world's best preachers, the men of God of biblical times.

THE ATTITUDE OF THE CHRISTIAN TOWARDS THE HIGHER CRITICISM OF THE BIBLE.

By PROFESSOR L. W. BATTEN,
Protestant Episcopal Theological Seminary, Philadelphia.

Christians classified according to their fitness to judge the results of higher criticism and according to the attitude they take: The motives influencing their decision: Fear of the results of the higher criticism: The dangers only apparent: Proper attitude toward the investigation of unknown truth: New views of the Bible may permit higher conceptions of God's character; The Old Testament prophets submitted their prophecies to the test of time; This was the test prescribed in the law of Moses—This should be our method.

It would be trite to call attention at this day to the great changes wrought by the remarkable strides in biblical scholarship within the past few years. It would be quite apart from my purpose to discuss the causes which have led to this great advance. My concern is with the actual attitude of Christians to-day towards the higher criticism of the Bible. If one inquire into this he will find a strange condition of things.

There are three classes of Christians whose attitude merits our consideration. First, the biblical scholars, those who have not only followed the discoveries and discussions as they have poured forth in bewildering abundance, but have also themselves studied the questions involved. These men have all found their places. Their attitude is already fixed, and for the most unalterable, whether they be the leaders of the new movement, the conservative sifters of the bold speculations, or the determined opponents of the whole new school.

Second, there are the educated Christians with some knowledge of theology, but without the special equipment for biblical criticism. To this class the clergy as a rule belong. They read the more popular expositions of the results of criticism, but have not time to master the original works. These, too, have usually classed themselves for or against the advanced tendency. The

advanced scholars find their most bitter antagonists among this class. The clergy feel a peculiar responsibility to their congregation. They have usually taken a vow to uphold the truth, which means, or is at all events interpreted to mean, the truth as it has been handed down to them. They conceive it therefore their mission to be conservators of old ideas, rather than as channels by which God shall give fresh light to the world. Their office therefore assumes the priestly rather than the prophetic character. Their preaching would be seriously modified by the partial acceptance of the new ideas, yes, even by the recognition of their possible truth. Barrels of old sermons would be rendered useless in a moment. Directly or indirectly they would be obliged to retract a great deal that they had delivered with solemn emphasis as eternal truth. Hence it is that the chief adherents of the new views are found among the younger clergy, who are naturally looking for new truth to preach, and who can proclaim the new teaching without embarrassment. There are notable exceptions. There are men among the clergy who believe with Emerson that consistency is the bane of small minds, who preach what they believe today irrespective of what they preached a year or ten years ago.

Third, there is the average intelligent Christian, who reads his favorite religious papers, listens attentively to what comes in his way, studies his Bible with such light as he has, but who is without much knowledge of the work done by scholars, and lacks the equipment to make him even a competent judge amidst the confusing arguments of the combatants. In this class the great majority of Christians will gladly place themselves. Their work has been given them, and in doing that they cut themselves off from the possibility, except in rare cases, of doing work which belongs to others. In Christian thought they can only follow, they do not hope to lead. They do not dream of moulding the opinions of others, and hold their own always open to the influence of those whom they trust. In this class also there are some who have ranged themselves on the one side or the other. Plenty are to be found stoutly maintaining that Moses wrote the Pentateuch, or that it is a composite structure of a time long

after Moses. But they would not find it easy to defend either the one position or the other. They know something of the results, but little of the data upon which the results are based. But the peculiarity of this class is that those whose minds are firmly made up are proportionately few. There are many perplexed and bewildered. They have often heard that the new views will ultimately undermine the very foundations of their faith. They fear the new movement as an enemy of their religion. They can see that many things are changed by the acceptance of the results of the new criticism. They are told truly that their whole Bible must be read in a new light, and from a new point of view if the results of the so-called higher criticism are accepted.

The last are the ones who need help and guidance to see that the higher criticism is not the horrible demon it has so often been pictured, but simply a method for the scientific study of the literary problems of the Bible. The writer was recently present at a meeting of clergymen at which several attempted in vain to define the higher criticism. No wonder that the laity are bewildered by it. A desire to offer some helpful suggestions to this class has prompted this article.

Among the three great classes into which all truth may be divided, the known, the unknown, and the unknowable, many have shown a fondness for the last. They like to cut off all further discussion by pronouncing the verdict—this is unknowable. Some scientific men especially have shown a strong inclination to treat religious problems in this way. But in the scientific world, as Lubbock has beautifully shown, many things once pronounced unknowable have since become known. Religious truth, like scientific truth, is, as a matter of fact, divided largely between the known and the unknown. One who has learned the lessons of history will not pronounce many things unknowable. The known, however, is infinitesimal compared to the unknown. What the wisest scholar knows is but a drop in a bucket compared to what he does not know. And no one realizes this so well as the wise scholar. But the unknown may at any time become the known. God has revealed much, but he

has left much more unrevealed. We know much about the Bible, but there is much more that we do not know. The patient labor of scholars may bring portions of this great unknown field to light at any time. God has not condemned us to graze always in the well-trodden pastures of our forefathers. Each age may discover the truth which is necessary for its own peculiar needs. Hence we Christians can never cut off the study of what is purported to be new truth by crying "impossible"; still less by assailing it and trying to beat it down. What then shall be our attitude towards the results of those who claim that they have discovered new, and in some respects revolutionary, truths about the Bible?

It seems singular that the Christian world has not applied the noble lesson of Gamaliel to their case. The Jewish authorities were determined to put down what they with good reason from their point of view regarded as a dangerous heresy. Gamaliel agreed with them about the doctrine, but not about the method of opposing it. Here is his method: "And now I say unto you, refrain from those men, and let them alone; for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God" (Acts 5: 38, 39). This surely would be the safest guide for us today. We might put it in this form: All truth is from God, and like him is eternal, unchangeable and indestructible. All falsehood is from the Devil, the father of lies, and is certain of destruction. If men speak falsehood, God will destroy it without our help; if they speak truth, our attacks may indeed cause the speakers pain and loss, but they will be as fruitless as wicked.

Then we come to the great question which Pilate asked so flippantly that he did not wait for the answer: "What is truth?" We will all agree to hold ourselves ready to accept the truth as soon as we know it to be such. But how are we to know? If Hananiah the prophet declares that Babylon will fall within two years, and Jeremiah the prophet contradicts him (Jer. 28), how were the people to know whom to believe? If one great scholar says Isaiah wrote all of the book called by his name, and another

equally great scholar says he did not, how can we who are not biblical scholars know which statement is true? Gamaliel's counsel offers two helpful suggestions.

First, do not pronounce the new false because it is apparently contradictory to opinions which we have long cherished. This is the fundamental mistake, and the source of untold unchristian strife. The new teaching seems to make shipwreck of our belief. In the confusion, the old seems to be falling to pieces with only a new, unfamiliar, and unwelcome fact to take its place. We have not the patience to examine the wreck, or we should see that our old ideas do contain a germ of truth, which no new notions can change or destroy, and that our faith is only modified, not destroyed, and that the new truth joining hands with the old gives us something better and stronger than either the old or the new by itself. Let me illustrate by a bold example. One has ultra-conservative views about the Bible. He reads (1 Sam. 16) that God told Samuel to practice deception in order to keep his real designs from Saul. He sets about to devise a host of reasons to justify God's strange conduct. But after a time he gets a different conception of the Bible; he perceives that Samuel feared for his life, and naturally attributed to God the plan which suggested itself to insure his safety. What is the effect? He has parted with the doctrine of an infallible book, but he has gained the doctrine of a perfectly holy God who will not deceive. Is not the gain infinitely greater than the loss?

Second, Gamaliel rightly believed that time would settle the question whether the new doctrine was of God or men. That was essentially Jeremiah's only reply to Hananiah. That is the canon of prophecy laid down in the Bible itself: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously" (Deut. 18: 22).

This method requires great patience, but it is the only safe and Christian course. Much better let a supposed heretic stand before the bar of slowly forming public opinion than compel him to plead his case before a body of his peers, who are stirred with

passion and blinded by prejudice, from the very nature of the case.

To sum up the case in a word then, the people who are without special facilities for studying and judging must wait quietly and patiently while the battle rages among the masters, and when the strife ends, if they have watched intelligently, they can easily tell who the victors are, and they may be sure that God gives the victory to the truth.

THE BEARING OF CRITICISM ON EDIFICATION:

ILLUSTRATED BY A STUDY OF I SAM. XXII. 22-23.

By The REV. PROFESSOR T. K. CHEYNE, D.D.,
Oxford.

The practical value of the newer criticism of the Old Testament has not yet perhaps been sufficiently dwelt upon by those who are at the same time students and ministers of Christ. And yet it requires but a very slight acquaintance with thoughtful artisans to be aware that objections to the Old Testament may to a large extent be made by supplying the deficiencies in their early education, so far as it relates to the Old Testament. I am entirely ignorant of attacks directed against this part of the Bible by American objectors (except an able but, as it seems to me, uncritical pamphlet by Colonel Ingersoll), but I venture to assume that there is a family likeness brought forward by sincere sceptics of the Anglo-Saxon race, whether on one side of the Atlantic or the other.¹ One way of meeting these attacks, as I have remarked, is to give intelligent artisans, or at least their leaders, some acquaintance with that critical view which is, as many think, slowly but surely revolutionizing the study of the Old Testament. And it seems best to begin with communicating the elements of such a view to those who, though not of the artisan class themselves, are yet connected by nearness of residence or otherwise with those excellent and at present somewhat dangerous persons to whom I have referred. Scholars have, it is true, enough to do in their own workshops and lecture-rooms, but if they are also ministers, or at least ardent adherents of some branch of the Christian church, it may perhaps befit them to

¹ It may be best to refer to a layman's evidence on the relation of the English artisans to the official teachers of the Bible. Mr. W. Rossiter (a well-known popular lecturer, kindled to the "Enthusiasm of Humanity" by the famous F. D. Maurice) contributed, about 1885, an important article on the subject to the *Contemporary Review*.

come out of their comparative seclusion and do their best, however inadequate this may be, to relieve the present distress. This has not, at least in my own country, been often attempted; perhaps we in England are lacking in that spirit of unquenchable hope, which nevertheless we admire, and which my Anglican brethren specially noticed in the lamented Bishop Phillips Brooks. I have before me two brightly written and much eulogized volumes, one relating to the Book of Genesis, the other to narratives and to prophetic portions of the Old Testament, and with all their brilliance and popularity of manner, I notice with surprise how unfaithful the respected writers are to the critical principles with which they are supposed to be, at least to some extent, identified. And while fully appreciating the terse, sometimes poetic, and always sympathetic style, I marvel at the indiscriminate praise lavished on writers, who through timidity have folded their hands in the presence of a difficulty which has year by year increased till, except to faith and hope, it may well appear insurmountable, viz., the repugnance to what is thought the barbarous and outgrown narratives and teachings of the Old Testament. Now it may well be thought that first attempts to supply a practical need are of necessity poor or inadequate, but no one need hesitate to receive a stimulus from them on that ground. And so I will venture to refer to a work published last year, and entitled "Aids to the Devout Study of Criticism," which has, of course, the faults of all first attempts, added to the pardonable weakness of offering some old and some half-buried new matter to the more aspiring class of students.

In the first part of this book the Book of Samuel is presented as a subject of study for laymen who are not themselves artisans, but more or less interested in that important class of the community. It being assumed that analytic criticism must precede a *genuinely* historical study of the Old Testament narratives, the results of Kittel's analysis, as given in Professor Kautzsch's admirable new translation of the Old Testament, are quoted in full, since beyond them it would have been difficult to go when the book was written. Then the character of David as affected

by these results and by the historical study of the Eastern races is considered at length, and lastly the typical narrative of David and Goliath is presented, first with a view to the enjoyment of the story, and then, so far as seemed possible or at least expedient, with an eye to edification. An unfriendly reviewer has remarked that the story of Odysseus could be treated in the same way. So it could, provided that the preachers or lecturers believed that there was a genuine, however small, kernel of fact in the story, and also that Odysseus held a prominent place in the period of preparation for the coming of Jesus Christ. In this case, the story of Odysseus can, it is clear, only have been omitted by accident from the volume of Christian Scriptures.

The object of the doubtless feeble first attempts which I am making, under difficulties peculiar to the services in a provincial cathedral, is "to apply modern methods of study to the Old Testament with just sufficient precision to bring out the gradualness of divine revelation, to emphasize and illustrate the essential facts and truths of the Scriptures, and to solve the difficulties and correct the misapprehensions of infidel objectors," and this work has to be done in sections of at most half an hour's duration. The following pages are extracted from one of these sections (or sermons), which forms a supplement to those already printed in the "Aids" on parts of the Books of Samuel.

It has been pointed out in the "Aids" (pp. 7-13) that there existed side by side in parts of Samuel different accounts of one and the same fact, which may either be variants of the same tradition or represent almost or entirely different views of what actually took place. Among these different accounts, some have reference to the regal career of Saul; we have what may be called a secular view, and we have also what must undoubtedly be described as the religious view current three centuries after the facts. The following pages are concerned with this religious view, which is evidently different from, though more or less plausibly harmonizable with, the secular view. The religious view will be found in 1 Sam. 8; 10:17-27a; 12; 13:7b-15a (cf. 10:8), and chap. 15, and it is more particularly of chap. 15 that I

am speaking. The secular view is clearly traceable in 1 Sam. 9:1-10:16, 27b (following the LXX. with Revised Version margin), 11:1-11, 15. This is in accordance with Kittel's analysis, though it is for critics to consider whether L. A. Bähler's suggestion is not worthy of adoption, according to which 10:26b and 27a ought to stand where we now read 11:7b and 8.¹

Let us start from 1 Sam. 15:22-23: "And Samuel said, Hath Jehovah as great delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." The words of verse 22 are a very early attestation of the truth that God is spirit (*i. e.* of a spiritual nature), and that those who worship him must worship him in spirit and in truth. It is impossible, however, for anyone who has absorbed the idea of historical development to believe that these words were actually spoken in the semi-barbarous age to which Saul belongs. All who open their eyes to facts must be well aware that the religion of David, though it had in it some germs of progress, was widely different from that of Isaiah, not to say of the Book of Psalms, and will admit that, even taking the narratives as they stand, the religion of Saul was at any rate not superior to that of David. And if the critical facts on which the best scholars are agreed be

¹ To show the effect of this critical change I will give here the verses which are affected by it. Saul, it will be remembered, was a plain citizen when Nahash, king of Ammon, threatened a grievous insult to the men of Jabesh-Gilead.

"And, behold, Saul came following the oxen out of the field; and Saul said, What aileth the people that they weep? And they told him the words of the men of Jabesh. And the Spirit of God (*i. e.* a martial enthusiasm) came mightily upon Saul when he heard these words, and his anger was kindled greatly. And he took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, Whosoever cometh not forth after Saul (and after Samuel), so shall it be done unto his oxen. And there went with him the men of valor whose hearts God had touched. But certain base fellows said, How shall this man save us? And they (*i. e.* Saul's valiant followers) said unto the messengers that came, Thus shall ye say unto the men of Jabesh-Gilead, Tomorrow, by the time the sun is hot, ye shall have deliverance. . . . And the people said unto Saul, Who is he that said, Shall Saul reign over us? bring the men that we may put them to death."

accepted, it will be clear that neither Saul nor Samuel can have held the views expressed in the above passage. Tradition tells us that the God whom the Israelites of Saul's time worshiped had such great delight in sacrifices that when the people had forsaken Jehovah, and consequently, as we are told, were subjugated by the Philistines, Samuel had to offer up a lamb in order to appease Jehovah (1 Sam. 7:9), and bring victory to the Israelites. Samuel, too, as tradition said, was in the habit of going about in the land and blessing the periodical sacrifices of the different civic communities (1 Sam. 9:2-5), and though no doubt he delivered oracles to the people, yet there is no evidence that the people regarded these oracles as in the least degree more sacred than their sacrificial rites. Religiously, then, it is incredible that Samuel should have uttered the words of the text. Nor are they, from a moral point of view, at all more credible. It is impossible that Samuel the prophet should in moral influence have been behind the rude warrior Saul. The savage custom, prevalent among barbarous races, of devoting both human beings and dumb animals taken in war to the national god by slaying them, was, it would appear, beginning to go out among the Israelites. Saul, therefore, and the people "spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." This is what we find in 1 Sam. 15:9; the statement of Saul in vss. 15 and 21, that Saul and the people took a part of the spoil to sacrifice to Jehovah, seems to be a mere fiction, put suitably enough into the mouth of the terrified Saul by the narrator. Or, if this supposition be rejected, Saul had at any rate no intention of slaying Agag, whereas Samuel "hewed Agag in pieces before Jehovah" (vs. 33). Nevertheless, though elements in the narrative may not be historical, it is difficult to accept it as a whole. It is even difficult to see where the impiety of Saul consisted, even from the point of view of the narrator. There seems to have been no intentional disobedience on Saul's part, and Jehovah, as we learn from the next chapter, "looketh not on the outward appearance, but on the heart" (16:7).

If I were to stop here, I should be like those who would feed the hungry with stones instead of bread. Mere negative criticism is always unsatisfactory; nor is it charitable to pull down if you cannot re-build the edifice better. Criticism tells us that chapter 15 belongs to an independent account of Samuel and Saul, composed probably in northern Israel and at earliest contemporary with Hosea. The account doubtless embodies valuable traditional elements, but these have been combined and modified in accordance with the religious ideas of the noblest and best Israelites of the time of that prophet. The picture of Saul and Samuel which it gives is, therefore, not completely accurate, and chapter 15 in part is rather a sermon addressed to the contemporaries of Hosea than an historical description of a long past age. It may be and probably is an historical fact that Saul fought with and overcame the Amalekites, also that he was less ruthless in the hour of victory than the Judges, his predecessors, also that he quarreled with the seer Samuel; but more than this must be left entirely uncertain. The narrator had no thought of us his modern readers; his mind was concentrated on the work of extracting edification for his own times from some of the many traditions current respecting the dim heroic age.

The writer of whom I speak was probably, as we have seen, a northern Israelite. There is nothing to indicate a connection with Judah, and he presents affinities in language and in ideas to two great writers, one of whom certainly and the other almost certainly belonged to the northern kingdom. The best known of these two writers is Hosea, who confined his ministry almost entirely to the northern kingdom. Hosea is a tender-hearted prophet. He has some great ideas, but they are suffused with emotion, and though he is faithful to his message it costs him repeated struggles to be so. In this he is not so very unlike the prophetically-minded writer whom criticism reveals to us in 1 Samuel 15, and the other passages which describe the prophetic view of the career of Saul. For there cannot be the shadow of a doubt that he paints Samuel after his own likeness, and that those two finely contrasted passages, 1 Samuel 10:24

and 15:35,¹ were dictated by his own sympathies. The motto, "Look in thine heart and write," was by none more fully carried out than by the prophetic narrators of the history of Israel. Here is another point of resemblance between Hosea and our narrator. Hosea is no great lover of the institution of kingship; his experience of royalty in northern Israel was so unfavorable that it would seem as if he almost doubted the possibility of a good king, and this may be the reason why this book contains no prophecy of the Messiah. In 13:11 he even says, "I give thee a king in mine anger, and take him away in my wrath;" which is exactly parallel to what our unknown narrator says with reference to Saul in the eighth and fifteenth chapters of 1 Samuel.

There are some other important respects in which our narrator is akin not only to Hosea but to Isaiah. Isaiah is loud in his complaint of those who in the management of the state neglect the prophetic counsel. "Woe to the rebellious children," he says in chapter 30, "that take counsel, but not of me, and make a league, but without my spirit, that they may add sin to sin." And the unknown narrator of the life of Saul seeks to enforce the same lesson by the supposed banishment of that ancient king who ventured to deviate from the letter of the command of Samuel.

Again, Isaiah addressing the rulers of Jerusalem exclaims indignantly in the name of Jehovah, "To what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams and the fat of fed-beasts; and I delight not in blood of bullocks, or of lambs, or of he-goats" (Isaiah 1:11). And Hosea declaims in similar language speaking for his God, "I delight in mercy, and not in sacrifice, and in the knowledge of God more than in burnt offering" (Hosea 6:6).

These three passages and these alone fully explain the meaning of the text. Such words could not have been uttered in the days of Saul and Samuel, for they presupposed a conception of

¹ 1 Samuel 10:24, "And Samuel said, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted and said, Long live the king."

1 Samuel 15:35, "And Samuel came no more to see Saul until the day of his death, for Samuel inwardly mourned for Saul."

prophecy and a respect on the part of kings for the prophetic order, also a view of the spiritual nature of God, and of the immense relative insignificance of sacrifice such as neither Samuel or Saul possessed.

And now consider how important the disciples of Hosea and Isaiah must have regarded these ideas, that one of them actually transformed an episode in the heroic age of Israel in order to throw them into bolder relief. He spoke of Saul and Samuel, but he thought of Jeroboam II. and Hosea. We need not, therefore, trouble ourselves about the psychological or historical impossibilities of the story. The essential point to remember is that whereas in the eleventh century B.C. the Israelites were still in morality and religion semi-barbarous, only three centuries later they produced a few such men as Hosea and Isaiah, men who were as clear sighted on the fundamentally moral character of true religion and on the all-importance of sound religious principle to the rulers of a people as any Christian thinker can be.

To me, I confess, this appears a marvel of the first order, and one of the greatest proofs of the supreme position of the biblical religion that in the eighth and seventh centuries B.C., when non-conformity was vastly more difficult and more dangerous than it is now, men could be found to say that from the highest point of view sacrifices were of little or no moment. The most striking passage in which this truth is affirmed is in the Book of Jeremiah, where we read in unconscious opposition to the later belief of the Mosaic origin of the Levitical Law, "Thus saith Jehovah (God) of Hosts, the God of Israel : Add your burnt offerings unto your sacrifices and eat the flesh (*i. e.*, go on offering sacrifices ; they are no better than so much unconsecrated flesh meat). For I spake not unto your fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning burnt offerings or sacrifices : But this thing I commanded them, saying, Harken unto my voice, and I will be your God, and ye shall be my people : and walk ye in all the way that I command you, that it may be well with you" (Jeremiah 7 : 21-23). In the Psalms we find the same idea expressed in a more positive form. "Offer

right sacrifices," we read in Psalm 4 : 5, "and put your trust in Jehovah." The best sacrifice is obedience in those matters which formalists are tempted to omit, or if there be a second sacrifice it is like unto the first. Open lips are the necessary adjuncts of open hearts. Obedience and thanksgiving are the true divine service.

I said that such words as those of Hosea, Isaiah, and Jeremiah are marvellous in the eighth and seventh centuries ; they are still more so when repeated in the fifth and sixth centuries after the return of the Jews from Babylon, from which period our present Psalter comes to us. How, we ask in perplexity, could such words have been written, or at any rate sung, in the age of those founders of legalism—Ezra and Nehemiah ? The true answer probably is that there were already different schools of thought in the same church. There were those who inclined toward a purely spiritual religion and those who preferred a religion of elaborate forms ; both sorts of churchmen lived together in peace. Let us follow their example and suffer schools of thought to exist undisturbed in our midst. We have all of us at least one point in common in addition to our Christian character and our reverence for the past history of our church, namely, that we believe in the essential spirituality of religion. In forms as forms none of my readers I hope believes. Some of us may value symbols more, some less ; but for symbols apart from the thing symbolized, no member of any of the reformation churches can have the least reverence. Let us be content with this agreement, and let us bear to have different views respecting the symbols (whether these symbols be the sacrament, or the written forms of prayer, or the Bible) expressed from time to time. And if, when the natural tendency to over-value symbols threatens to become dangerous, a reformer should arise, calling us back to the spirituality of the prophets, let us not be impatient with him, but remember the attitude of the Master himself toward the law. "The Sabbath was made for man," he said, "not man for the Sabbath," *i. e.*, there are times when seeming irreverence is according to the will of God. And when denounced for transgressing the law for holding intercourse with publicans and

sinners, he replied, referring to the prophet Hosea, "Go ye and learn what that meaneth, I will have mercy and not sacrifice ; for I am not come to call the righteous, but sinners" (Matthew 9 : 13).

Thus the great saying of 1 Samuel 15 : 22 was in substance reaffirmed by Christ eight hundred years after it was first uttered. Our Lord did not mean precisely the same thing as either Hosea or Hosea's disciple. All three agreed in preferring moral to material sacrifices, but while Hosea specified as an example of such sacrifice the civic virtues of brotherly love or helpfulness, and Hosea's disciple the royal virtue of obedience to the prophetic counsels, our Lord put forward the necessity (which we ourselves are just beginning to feel more strongly) of personal friendly intercourse with those whom we desire to raise in the moral scale. The varieties of moral sacrifice are indeed too numerous to catalogue, and one person cannot be a rule for another. The all-important thing is to maintain the spirit from which all true sacrifice flows. That spirit is a spirit of universal love—a spirit which, among the Israelites, could only arise when the old intense but narrow class-policy had given place to a common feeling of nationality, and when to this feeling had been added the consciousness that the privileges of Israel were not merely for herself but for the good of humanity. The saying in Hosea 6 : 6 may be great, but that in Isaiah 19 : 24–25 is greater. And now may I ask, in conclusion, does not this latter saying presuppose the great prophecy of the servant of Jehovah in Isaiah 42 : 1–4 ? Much more might be urged in behalf of this view than the ordinary commentators have yet said.

Comparative-Religion Notes.

An Exhibition of Religions in Japan.—Rev. Joseph Cook in a recent lecture calls attention to the latest news from Japan respecting a proposed Parliament of Religions. He says: "Among the echoes of the world's first Parliament of Religions there has come to us from beyond seas nothing more suggestive and resonant than the news that the Mikado of Japan, a consecrated ruler whose family line antedates the Cæsars, has ordered a competitive exhibition of the religions in his Empire. In the list of these he includes Christianity. Each faith is to justify itself by its history, its best books, its characteristic doctrines and institutions, its harmony with conscience, its reasonable expectations for the future, and especially by its acknowledged effects when transmitted into life. The Emperor has caught with large, if not entire, accuracy the key-note of the World's Parliament of Religions. His scheme is novel and almost startling, but no one fears that Christianity, if fairly represented in this original method of studying its contrasts and contacts with rival faiths, can fail to seem absolutely peerless to educated and conscientious men. Of course no such exhibition can cause a final verdict to be given, for centuries of experience will yet testify to the merits and demerits of religions, and Christianity fears no rivalry before the court of ages. This competitive examination of creeds and the resulting deeds is to be held in Kyoto, a noble and venerable city, the joy of the whole Empire, always spoken of by the Japanese with reverential tenderness and exulting pride."

Islam as a Civilizer in Africa.—A French traveler in the Soudan, sent upon a government mission in these regions, has given some interesting and important testimony to what Mohammedanism has done for these regions. He says, among other things, the following: "That which most struck us, when, penetrating the basin of the Charé, we were advancing in the direction of Lake Tchad, was the political organization which the Mussulman rulers of Central Soudan had imposed on the pagan populations subjected to their rule. We must truly acknowledge that the expansion of Islam introduces a considerable progress into these lands. Many of these tribes, up to this time a prey to barbarism, whose political and social concept did not extend beyond the family and village, among which intestine war prevailed in a chronic state, are to-day, in their dependence on a Mussulman ruler, enjoying a state of civilization certainly superior to that of the populations which Islam has not yet touched. No doubt the Mussulman conquest does not proceed without at first causing ruin and bloodshed. All round the Mussulman states of the Soudan exists a sort of frontier "march" which gradually encroaches upon

the fetichist populations and in which the implantation of Islam does not take place without blows and conflicts. But so soon as submission is an accomplished fact, so soon as the ruler is sure of having before him a people respectful of his authority, he limits himself to a sort of overlordship, reduced to a regulation of the most general matters, which leaves to the native his personality, his beliefs and his traditions."

"In making these statements we are not to conclude that the civilization of Islam is the only one which is forever suitable to the population of Central Soudan. We mean only that it marks an undeniable progress beyond the rudiments of the social organization of the fetichists, that it is a stage, perhaps necessary, towards civilization such as we understand it, and that in any case political prudence demands that we accept the Mussulman organization where it is established; instead of opposing it we must utilize it, and restrict ourselves for the moment simply to stopping the transportation and recruiting of slaves, as we have done in our African possessions of the North and the West. Furthermore, for yet a long time the Mussulman will be here, as the Chinaman in the extreme East, the necessary intermediary between the native buyers or producers and the European buyers. Has he not already elevated the economic and political condition of the greater part of the native populations of the Soudan? As for ourselves, from the time that we left the pagan regions we were protected from the ill-will of the half-hostile barbarous petty chiefs, always ready for attack and pillage. We were then offered provisions in fair abundance, the chiefs showed themselves disposed to aid us in our march, and the Mussulman traders, that traverse Central Soudan to exchange gum, ivory and caoutchouc with the manufactured products of European origin, did not hesitate to serve us with guides, or to lend us their coöperation."

E. B.

The Bible in the Sunday School.

THE REAL PURPOSE OF SUNDAY SCHOOL WORK AND ITS ACCOMPLISHMENT.

I. PROFESSOR GEO. M. FORBES.

2. Rev. W. C. BITTING,

I. The real purpose of Sunday school work is *objectively* to secure a comprehensive knowledge of the Scriptures as the highest Revelation of God, and, *subjectively*, to secure the spiritual culture and power which come from contact with that Revelation.

II. The chief obstacle to securing a comprehensive knowledge of the Scriptures is a vicious method of study. The chief defects in prevalent methods are these: (a) Lack of *continuity*; the Scripture is studied in isolated fragments. (b) Lack of *adaptation*, little attempt is made to select and adjust subject matter with reference to age and mental development. (c) Lack of *unity*; the *plan* of study has no beginning and no end; there is no definite goal, and no organization of work with reference to it.

The chief obstacle to securing spiritual culture and power is the unconsecrated teacher. The teacher alone can make the Revelation *living* and *real*, can transmute the dry letter of the word so as to furnish food for the soul and give impulse to the life.

III. The ideal system will, of course, correct the defects above noted by substituting for the existing system, or lack of system, a well-matured curriculum of biblical study involving the true principles of continuity, adaptation and unity. This will give *reality* to Sunday school study. The prevailing system is so superficial, so hollow, that it involves a kind of false pretense, a kind of dishonesty, and misses altogether the mighty incentive which springs from solid *progressive* acquisition.

THE UNIVERSITY OF ROCHESTER.

G. M. F.

The purpose of the Bible school should be to acquaint its members with the Bible, and to lead them to Christ—the first in order to the second. It is of utmost importance that the Bible should be *studied*, and not used as a reservoir of texts for sermonettes. We most honor the Word when we rely upon the Holy Spirit to use the truth in the Word, instead of our words about it.

The difficulties are in teachers who are ill-informed about what they try to teach, in scholars who have wrong conceptions of the Word and its study,

and in the reluctance of both teachers and scholars to undertake any scheme that requires real study. Fifteen years of close observation have convinced me that the so-called study now done amounts to almost nothing. Our schools have become so used to relying on "helps" that personal effort to do honest work is at the minimum. Nearly every pastor knows this. Excuse it as we may, the fact is there.

The defects of the present prevailing method are indicated in the difficulties noted above. It is a mistake to call it a "system." It is the severest indictment of that "system," that, after twenty years of use, it has produced such teachers and students as we now have. By its fruits it is known. The rank and file of those who have been nourished on it are so deficient on the very matters that they have been supposed to "study" that, with them, ministers can take nothing for granted, but must ever deal with beginnings. It is so tightly tied to the the homiletic idea, and there is room for so little else, that what it has imparted is fragmentary, destitute of perspective, and valueless, almost, as to method. The enthusiasm it is supposed to have created is mainly with those who have prepared the "helps," and the faithful few who would try to do genuine study under any plan.

The ideal system will be in value, educational; in method, historical; in process, inductive; with reference to the pupil, adapted to his attainment both in material and method; in scope, comprehensive; as to thoroughness, outline at first as the preparation for future minute study; in all things, as far as possible, abreast of the best that pedagogics can suggest.

One great difficulty in the way of using any new system, as I have found in the effort to introduce one, is the proneness of teachers and scholars to treat the new according to the irrational methods of the old. The African, accustomed to carry mud on his head for building his house, will put a wheelbarrow of material in the same place when he first handles it.

I feel sure that if we studied the Bible literature as we do the purely human, the glory of *the* book would be at once discovered, its power felt, its help experienced, and the large number of those between ages of fourteen and twenty years, whom we now find it so difficult to hold, would be interested to a degree hitherto unknown. May God speed the day.

W. C. B.

NEW YORK CITY.

Exploration and Discovery.

THE LATEST DISCOVERY FROM THE EGYPTIAN FAYUM.

By JAMES HENRY BREASTED,
Royal Museum, Berlin.

The soil of that fertile district in the Nile valley known as the Fayum has been rich in the treasures it has offered us during the last five years. In a previous number of this periodical the writer gave some account of the remarkable portrait mummies found there by Brugsch and Flinders Petrie, and now deposited in London and Berlin. The remains preserved in that region have brought us a further contribution of far greater interest from a historical point of view, being the most important find since upper Egypt furnished us with the Gospel and Apocalypse of Peter last year.

There is at present lying in the store-rooms of the Royal Museum here, a large mass of dirty, torn and worm-eaten papyri, brought from the Fayum by Brugsch, which formed the official records of the provincial government in this rich farming district during the first few centuries after Christ. As fast as they can be properly mounted on glass plates and made readable they are being deciphered and published by the young doctors of the Museum, chiefly by Dr. Krebs. They are for the most part Greek, with occasionally some Coptic, and contain everything imaginable in the way of records, from a trust deed, a bill of sale, or a receipt, to a formal complaint lodged with the magistrate by one old market woman against another, for having entered her house unprovoked, beating the plaintiff, and then ascending the stairs to the latter's attic, where she abstracted a sum of money concealed in a chest, and went away with it. Out of all this heterogeneous collection there is gradually coming forth a very complete picture of Roman administration in an Egyptian province, a fact much appreciated by the historian, and something hitherto entirely impossible. It is among these papyri that my friend Dr. Krebs recently found an unpretentious looking piece about three and a-half by eight inches, containing twenty-four lines of Greek text, little thinking that it contained in those twenty-four lines enough to reconstruct one of the most important imperial edicts which the Roman government ever issued.

Before presenting the text a word of introduction will be necessary. The first Roman sovereign to recognize in Christianity peculiar elements entirely at variance and incompatible with the theory of Roman government was the Emperor Decius (249-251 A. D.) What had hitherto been sporadic opposi-

tion, always local and very ineffective, now became the official and recognized policy of the central government. An imperial edict went forth commanding that any person suspected of being a Christian should appear before the local magistrates and prove his fidelity to the government by sacrificing in their presence to the gods. The zeal and faithfulness of the local magistrates were not entirely trusted with the execution of these enactments, and they were therefore reinforced by a board of five prominent citizens. Before this body, then, the luckless brother was brought, and if he refused to sacrifice in their presence, after repeated commands, he was put to death. If, however, he obeyed, and went through the necessary ceremonies, he was freed and given a certificate officially signed, stating that he had done so. If at any future time he were apprehended by the authorities he could show this certificate and obtain immediate release. Such a writing was called a *libellus*, as indeed was any such writing issued by the government, and the holder was called a *libellaticus*. The reader will perceive at once the enviable security enjoyed by the *libellaticus*. To the weaker brethren on the one hand and to the corrupt Roman officials on the other this circumstance offered a great opportunity. For a small bribe the officials would issue the *libellus* to the fearful brother, without requiring his fulfilment of the ceremonies commanded in the edict. Without realizing the wrongfulness of this compromise the *libelli* were bought by some; but also by many who were fully aware of the evil of it, and a regular tariff was soon established. The word *libellus* soon acquired a special and an odious significance among the faithful brethren, who scorned this method of escaping molestation by the authorities, and no more hateful term of reproach could be devised than that of *libellaticus*. The question as to what the proper attitude of the church toward these *libellatici* should be soon became the theme of much discussion among the heads of the church, which continued for a long time, and occasioned a deal of dissension among the reverend bishops. But notwithstanding all this, no copy of a *libellus* has ever been found nor enough of the requirements of the imperial edict of Decius to render its restoration possible, until Dr. Krebs' recent discovery among the above-mentioned papyri of the Fayum.

I translate below, line for line (indicating the *lacunæ* by . . .):

To the supervisors of the sacrifices
of the village of Alexander's Island,
by Aurelius Diogenes (the son) of Satabus,
of the village of Alexander's
5 Island; about 72 years (old), a scar
over right eye-brow. And always
sacrificing to the gods I have
continued, and now in
your presence according to
10 the things commanded (us),
I have sacrificed and . . .

- of the beasts
 and I call upon you
 to bear witness.
 15 I salute you.
 I, Aurelius Diogenes have given it.
 Aurelius
 sacrificing
 I bear witness.
 20 Year one of Emperor Cæsar
 Gaius Messius Quintus
 Trajan Decius Pius
 Felix Augustus
 Epiphi 2.

The document tells its own story. The village of Alexander's Island is known as far back as the third century before Christ, and was located on an island in one of the lakes of the Fayum. That the persecution of Decius should have been carried into so small and insignificant a place is evidence that it was vigorously pushed, and the hopeless task of crushing out the rising faith was begun with the expectation of entire success. Here also were acting the board of five citizens above mentioned, as the first line shows. To these men, or to the Roman official acting with them, the aged Aurelius goes. Whether he was a Christian or not does not appear, but he claims to have always faithfully sacrificed to the state gods, and inference is that he was still a disciple of the state religion who had wrongfully fallen under suspicion of being a Christian; but if the above form was one regularly used by the state, then the same phrase, "I have always continued sacrificing to the gods," would be found also in the *libelli* issued to Christian petitioners. There is, therefore, no ground for asserting that this old man was not one of the weak-kneed brethren who took advantage of the sale of *libelli*.

Unfortunately just those lines (11-13) which describe the ceremonies of sacrifice performed by the holder of the document are badly broken. They of course contain the explanation of "the things commanded us" 1:10. After "I have sacrificed and . . ." in line 11, the restoration to *ἐπιον* made by Harnack is certainly plausible from the contemporaneous literature of the fathers, but on paleographic grounds it is purely a guess. But the restoration of *ἐγευσάμην* after "of the beasts" is without doubt correct, as the end of the word *σάμην* is still very plain at the beginning of line 12. The ceremony therefore consisted in sacrificing, drinking the libation, and tasting the flesh of the sacrifice. This having been performed, either actually or in the convenient imagination of the official, the document already handed in by the petitioner

*The document has just been published by Dr. Krebs in the *Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin*, Vol. XLVIII, with an excellent photograph of the original, in all respects as good as the document itself. Harnack's review is just appearing in the *Theologische Literaturzeitung*, 1894, No. 2.

was ready for the official attest and signature. These are contained in lines 17-19 (in italics). They are written in a coarse, hurried style, entirely different from the beautiful hand in which the document itself is inscribed. The latter is the work of a careful and trained clerk who has written many of the same sort, but the signature, as might be expected, is that of a hurried and careless official. In addition to its being so badly written the texture of the papyrus under the signature is badly broken away and the whole is therefore very difficult to decipher. But the one word still legible at the beginning of line 18 is quite significant, *θύοντα* "sacrificing." Note the accusative case which indicates that the official witnessed "*him* sacrificing."

The same regular hand which wrote the first sixteen lines had already affixed the date below, leaving room for the signature between, as we now see it. This date is the second day of the month Epiphi in the first year of Decius, or June 26, 250 A.D.

By this discovery the long controversy as to exactly what a *libellus* was, is settled beyond all argument. It is evident that the document was not offered by the Roman official but was made out by some scribe at the request of the petitioner himself; but it had no value whatever until he had handed it in to the local magistrate who would sign it whether the petitioner had sacrificed or not, provided the necessary bribe was forthcoming. Further than this, the imperial edict of Rome which occasioned the first systematic persecution of the Christian church can now be reconstructed in all its essentials. They were: (1) the appointment of the board of five above-mentioned to assist the local authorities, (2) the systematic persecution of men, women and children who would not sacrifice, drink the libation and taste the sacrifice, (3) the severest punishment for those officials who failed to carry out the edict to its fullest.

Out of the dread years which so sorely tried the rising church, out of the vast whirlpool which marked Rome's final efforts to annihilate a faith which, less than three-quarters of a century later, was to become the state religion of Rome herself—out of those far centuries which seem so unreal to us of today, has come this little fragment, like a voice from the dead, to tell us more vividly what that period of storm and stress brought to the individual believer in the early church. To every student of church history it is a message which will be as welcome as it was unexpected, for the completion of a picture which has always lacked just this last vivid touch.

Notes and Opinions.

Interpretation of Rom. 8:3-4.—Paul's claim for the Gospel, as set forth immediately after the salutation in this Epistle, is that it is the power of God unto salvation unto every one that believeth. Salvation is deliverance from sin. This is what Paul claims as the preëminent superiority of the Gospel. He admits, and even claims, that the law cannot effect this. Not that the law is imperfect as law, but that in consequence of the weakness and sinfulness of human nature, the perfect law cannot make man righteous. In the passage now under consideration he is setting forth this special excellence of the Gospel. He says that it can do what the law could not do. Just what is it that he says the law could not do? Two things—one preliminary and the other ultimate.

(1) The law could not condemn sin in the flesh. But did not the law condemn sin? Does not the law that says "thou shalt not steal" condemn theft? Certainly the law condemns what it forbids. The law forbids the breaking down of the fence that was meant to protect the growing crop, but it does not condemn as theft the act of the hungry ox that breaks the fence to reach the green grass. The ox is not capable of resisting the impulse of his appetite. Men say much the same for the starving man who steals a loaf of bread. A similar plea is made in behalf of transgressors of the law. Men by reason of their weakness through the flesh are incapable of keeping the law, and so are not convicted of sin by the law. But when God sent his Son in the likeness of sinful flesh—having the same human nature that we have, and he obeyed the law perfectly, being tempted in all points like as we are, and yet without sin, he showed that the fault is not in the law, by reason of its unsuitableness to man's nature, and thus he condemned man's sin, and convicted him as a sinner. Thus Christ's perfect obedience to the law, when in the flesh and under the pressure of temptation, condemned sin in the flesh and vindicated the law as good.

(2) But all this was but preparatory to something ultimate, which is set forth in verse 4. The Gospel is the power of God to make men righteous, or as set forth in this verse: "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Christ came not merely to condemn the transgressor of the law and leave him without excuse, but to deliver the transgressor from condemnation and to enable him to obey the law in its spirit as well as in its letter. Whereas man is weak through the flesh, Christ came to give him the Holy Spirit to enable him to do what through the weakness of the flesh he could not do—fulfill the ordi-

nance of the law. Faith is the consent of the will to the Spirit's exercise of his power in the soul. But before the soul will consent to this power of the Spirit, it must be convicted of sin. Christ's obedience to the law is proof of man's sin in disobeying the law, and also of His power to enable the sinner to obey it. The soul, convicted of sin and conscious of its weakness through the flesh, is ready for the offer of the gospel. Accepting this offer by faith, he receives the Holy Spirit, and walks henceforth no longer after the flesh but after the Spirit, thus fulfilling the righteousness of the law. N. S. B.

The Name of Pharaoh.—A recent number of the *Proceedings of the Society of Biblical Archaeology* contains a letter from President P. Le Page Renouf on the derivation of the name Pharaoh. M. Renouf maintains that the name Pharaoh cannot be of Egyptian origin, but is a purely Hebrew designation of the king of Egypt. A corresponding case is our use of the term Mandarin applied to certain Chinese officials, a word that does not exist in the Chinese language. He finds both etymological and historical substantiation for his opinion. The word *per aa* or rather *peru aa* is sometimes used to denote the king of Egypt. But the sign for *per*, according to Brugsch, is polyphonous and frequently has the value *bu*. The investigations of M. Renouf lead him to believe that *bu* was its regular value in divine and royal names. Moreover the name *pa ura aa* is a title given in the time of Rameses II. to foreign princes and only subsequently adopted by the Egyptian kings, especially those of foreign origin, such as Darius, Cambyses and the Ptolemies. It seems impossible, therefore, that the name Pharaoh could have been thus derived. On the other hand, there exists ample basis for Hebraic derivation. The great variety of opinion that formerly prevailed concerning the meaning of the root *pāra'* in the opening words of the Song of Barak and Deborah, Judges 5 : 2, has given place to a general consensus in favor of the Septuagint "to lead." *pir'āh* occurs but twice, in Deut. 32 : 42 and in the above mentioned verse. Each passage is poetical and archaic, and in each the word clearly means "princes." Then, too, in Arabic we have a corresponding root affording like meaning. It is only strange that with these facts at hand we should have thought it at all necessary to go outside Semitic languages for the etymology of Pharaoh. The fact that the term Pharaoh was not applied by the Egyptians to their kings until after the existence of foreign rulers among them is one of considerable significance from the view-point of the Hexateuchal analysis.

The "Lost" Ten Tribes.—A recent sensible discussion of this subject, by P. Asmussen, in a German periodical, is pointed out and summarized by *The Independent*. The fact is, says the author, the ten tribes never were "lost." Both in the Books of Kings and in the Assyrian inscriptions we have records of the deportations of the inhabitants of the Northern Kingdom, and in leading particulars the accounts agree. In 734 Tiglath-Pileser led into captivity

the people of Gilead and of Galilee, and the districts of Issachar, Zebulon, Asher, Naphtali, Northern Dan, Eastern Manasseh and Gad were incorporated into the Assyrian monarchy. The last king of Israel accordingly ruled over nothing but what was afterward called Samaria, *i. e.*, the territory of Ephraim, West Manasseh, and the remnants of Benjamin. (Benjamin had not been joined to Judah, as is generally supposed; but Judah had extended her boundaries in the north at the expense of Benjamin, as early as the reigns of David and Solomon. The district of Reuben had disappeared during the time of the Kings). From this limited territory Sargon, in 722, according to his own report, led into captivity 27,280 persons, and later on until 711 some few more. In both deportations from all ten tribes the entire number of captives could not have numbered more than fifty thousand, including women and children. The system of deportation then practised by the despots never sent the entire population of a land into exile, but only those influential families who might stir up rebellion against the conqueror, and the artisans who made weapons. These captives formed a small minority in the communities where they settled, and being not very zealous Jews religiously, they underwent a religious and social amalgamation with the foreign people. (It was different with the Babylonian exiles of a century and a half later; they were zealous Jehovahists, and were promised a Return, so that they adhered to Judaism, lived together in Babylon, the prophetic activity continued, and some of them later returned to Jerusalem as a congregation of legal zealots). Those who were deported from the Northern Kingdom were an insignificant number compared with the masses that remained, perhaps one-tenth. They were not tribes, nor large parts of tribes, but only individuals, or at most families. These persons were "lost," to be sure, but the tribes as such remained in Canaan, and absorbed the heathen settlers that were sent in. In later times the division into tribes signified little or nothing, the division into tribal territory was not regarded. In general, the Jew of the New Testament era knew as little from what tribe he came as does the modern Jew. Among modern Jews all these tribes, without any doubt, have their descendants. In other words, the "lost" tribes never have been and are not now "lost."

Christ and the Old Testament.—Professor Sanday wrote, some years ago, in his *Oracles of God*, concerning the question whether Jesus' reference to Old Testament books as the works of certain persons decided the question of their authorship, the following statement: "I should be loath to believe that our Lord *accommodated* his language to current notions, knowing them to be false. I prefer to think, as it has been happily worded, that 'He *condescended* not to know.'" Speaking upon the same subject in his Bampton Lectures of last year, just now published, he said: "Is there not what we might perhaps call a *neutral zone* among our Lord's sayings? Sayings, I mean, in which he takes up ideas and expressions current at the time, and uses without really endorsing them." As such a saying he cites the question which Christ

addressed to the Pharisees concerning the 110th Psalm (Matt. 22:45), and adds: "It was not criticism or exegesis that was at issue. The true methods of these might well be left for discovery much later. The Pharisees were taken upon their own ground; and the fallacy of their conclusion was shown on their own premises. All we need say is, that our Lord refrained from correcting these premises. They fell within his neutral zone."

An editorial in the *Expository Times* for January called Professor Sanday to account for having adopted the theory of Christ's knowledge which he had at first expressed himself as "loath to believe." He replied through a letter in the next issue that he was not conscious of any such alleged change of opinion: "In my last book I am not speculating as to causes, I am merely describing a certain class of facts, not from the inner side of the divine consciousness, but as they are presented to us. If I were compelled to give an opinion as to the ultimate cause of the facts, I believe that I should express myself very much as I did three years ago; I should say that our Lord's silence or condescension to the views of his contemporaries on the points in question was, in some mysterious way, connected with his assumption of the limitations of human nature. But the truth is, that I much prefer not to speculate on this profound subject at all. . . . There is a *refraining* on the part of our Lord. But I do not think we can regard this refraining as merely the suppression *at the moment* of something which it was (so to speak) on his lips to say, but did not say. I imagine that it goes much farther back, and was in fact implied in the limitations which he assumed when he became man. The one great *condescension* includes all smaller condescensions."

Agrapha: Sayings of our Lord not Recorded in the Four Gospels.—It is not a strange phenomenon to any one who understands the origin of our Gospels and the formation of the New Testament canon that there are certain sayings of Jesus quite surely authentic which did not get into the Gospels as first written in their present form. That there are such has always been recognized. A good list of them may be found in Canon Westcott's *Introduction to the Study of the Gospels*, Appendix C, or, in Dr. Schaff's *History of the Christian Church*, Vol I., pp. 162-7; the fullest collection and discussion of them is in Resch's *Agrapha* (Texte und Untersuchungen, Leipzig). Resch presents seventy-four which he regards as authentic extra-Gospel sayings of Jesus, and one hundred and three others which have been handed down but which he regards as unauthentic.

Rev. Walter Lock discusses some of these supposed authentic sayings in *The Expositor* for January and February. There are three sources, he says, from which these sayings come: (1) from other books of the New Testament as undoubtedly Acts 20:25, "it is more blessed to give than to receive"; probably also a semi-quotation in James 1:12, "he shall receive the crown of life which the Lord promised to them that love him," cf. 2 Tim. 4:8; 1 Pet. 5:4; Rev. 2:10; and it is possible that many other sayings are similarly repro-

duced in the Epistles and Apocalypse. (2) the second source, both in amount and in authority, is certain manuscripts of the New Testament, which present some additions to the text approved by the majority. These additions have been rejected or in some way distinguished in the Revised Version, cf. Matt. 6:13; Mark 9:29, 49; 16:9-20; Luke 9:55; 23:34; John 7:53-8:11. Some or all of these additions were quite probably authentic words of Jesus, but were not in the first manuscripts of our Gospels. (3) quotations found in early Christian writers, and in lost Gospels. They are mainly from the sub-Apostolic Fathers in the beginning of the second century; Clement of Alexandria, Origen and the pseudo-Clementine writings at the end of the second and beginning of the third centuries; and the books which bear on church discipline and order, especially the Didascalia (250-300 A. D.), and the latest editions of the Apostolic Constitutions (c. 350 A. D.)

What authority may we reasonably assign to these extra-canonical sayings? each must stand or fall on its own evidence and merits. It seems fair to claim, says Mr. Lock, that such of them as won their way into general acceptance in the current church texts of the Gospels for many centuries have such strong attestation that we cannot hesitate to regard them as genuine. Of the others many are probably authentic, but they may not be used as the text of the Gospels. The Agrapha form the fringe of the Gospel narrative, making it difficult to draw a line sharply between that which is authentic and canonical, and that which is not; yet the fringe implies a garment well woven and strong to which it is attached.

Synopses of Important Articles.

THE SECOND JEREMIAH. By G. H. SKIPWITH, in *The Jewish Quarterly Review* for January, 1894. Pp. 278-98.

Since the critical analysis of the Hexateuch has been carried to so high a degree of perfection, Mr. Skipwith sets himself to examine the structure and growth of the Book of Jeremiah. His article deals broadly with the prophecies of the restoration, chapters 3 and 30-33 and 50, and 51. The author is content at the outset to assume the genuineness of 3:6-15 against the assertions of Cornill in a recent article (*Jewish Quarterly Review*, Vol. IV., p. 671). These verses seem to be the original model of Ezek. 23, hence form a *terminus a quo* for the series of prophecies under consideration. In verse 16 we find a *terminus ad quem*—a post-exilic interpolation, irrelevant to the subject of the preceding verses, while verse 17, according to Driver, presents characteristics of Jeremiah. Another element in the criticism of this group of prophecies is afforded by chapters 50 and 51, assigned by Cheyne, Driver and Cornill to a late exilic period. Wellhausen notes the peculiar structure, the "constantly recurring lyrical parenthesis" of Isaiah 40 *seq.* The same structure characterizes Jer. 50 and 51. The prophet of these chapters was, like the "Second Isaiah," a student, and in some degree an imitator of his predecessors.

The presence in the text under consideration of a passage derived from some earlier prophetic author presents a difficulty with one of two possible solutions; it may be either a quotation or an addition by some scribe. "The only proof of interpolation consists in the absolute irrelevance of the passage inserted." Such intrusions are frequent throughout the Book of Jeremiah. One may be recognized in the quotation from Hab. 2:13, which now forms the present conclusion of the prophecy (51:58 *b*). The first half is no doubt genuine, and no doubt misplaced. Perhaps it once stood at the end of verse 44, where we now read, "Yea, the wall of Babylon shall fall." More appropriately it might stand after verse 32, or perhaps verse 33. The true conclusion of this chapter is verse 57, and verse 58 must be regarded as an appendix. There are likewise other evident transpositions and interpolations which break the continuity of thought in these chapters. Their loose structure renders it easy to distinguish the component parts of this prophecy, and especially to separate from the passages announcing the fall of Babylon those which relate to the restoration of Israel. Passages 50, 1-4 and 17-20 are at least out of place, interrupting the text in which they are imbedded. Notes of time similar in character are found at the beginning of 50:4-7 and in the genuine portions of 3:16, 17, 18, and in 33:15.

The general character of the narratives of the book should receive attention. They are a collection, originating primarily with Jeremiah himself as related in chapter 36, containing prophecies older than the fourth year of Jehoiakim, as found in chapters 1-24, followed by 25, then 46:3-12; 47; 48 (striking out glaring interpolations), 49:1-33. To this original collection many additions were made (36:32). The employment by Jeremiah of perhaps several amanuenses may be sufficient to account for numerous variations in orthography which distinguish chapters 27-29. The rays of light found in these chapters may be attributable to an interpolator who desired to render the darkness of the background for the benefit of the exiles.

Chapters 30-33 display numerous evidences of later manipulation, in fact, as Cheyne says in the *Pulpit Commentary*, "they form a kind of book in themselves." It is prefaced (30:2) by a convenient fiction (cf. 51:59-64), the reason for which is assigned in verse 3, in a manner which indicates the date and occasion of publication, viz., the return from the exile. If chapter 30 contains anything that is Jeremiah's it is to be found in verses 5-6 and 12-15. As a whole the chapter seems to be the work of a collector and student of former prophetic utterances. There is a break between chapters 30 and 31. The former, excepting verses 18-21, contains little that is original, the latter includes passages of the highest originality and beauty. There are many parallels with "deutero-Isaiah." The remainder of one section, chapters 32-33, have reached us in great disorder, revealing several recensions at different periods in the past.

The general conclusion reached is that Jer. 3:16-18; 30 and 31, and (at least in part) 33:1-8 and 14-26; 50:4-7 and 17-20, and other parts of 50-51 relating to the restoration of Israel and Judah, as well as clauses interpolated in 2:3 and 16:18 are all the work of a single student and imitator of former prophecies, whom the author has ventured to name the "Second Jeremiah."

Cheyne's *Pulpit Commentary* on Jeremiah and Cornill's article above referred to, form the basis of Mr. Skipwith's discussion. He carries out, though with some crudity, the principles of Wellhausen and Cheyne. Predictive prophecy is fiction, they say, and conclusive evidence of some later hand. It is simply *vaticinium post eventum*. Now cut out all such references in Jeremiah and you have simply a series of inexplicable prophecies, without a ray of light, without one beam of hope. It would make the book a picture of blackness and despair. True, there are undoubtedly evidences of later hands, but that a dividing line lies where marked by the author is purely speculative. Ezekiel can be torn into shreds by the same handiwork. This is higher criticism without its reason.

PRICE.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

The Young People's Course.—The course of Bible Study for organizations for Christian work is meeting with continued success. Over 1,700 students are now at work, some studying alone, and others in clubs ranging in membership from two to forty. Expressions of pleasure in their work are continually coming from these students. The following is but a fair specimen of the usual comments:

"I am glad to say that an earnest interest is manifested in the Bible study. The younger members, especially, seem conscientious in following the directions and suggestions for daily study, and in the use of their note-books. At our meetings we have followed the club programs you sent, with such additions as suggested themselves. The papers on special topics have been pleasing, and were cheerfully prepared.

For myself the study is so absorbing that I find the hours too short to follow out the lines of thought and research which constantly present themselves for attention."

The work seems to appeal to no one religious denomination, and to no one class of Christian people more than another. A club of thirty-three members in Utah comprises believers in the following creeds: Methodist, Presbyterian, Mormon, Christian, Congregational, Lutheran, Spiritualist. A few clubs have been formed in colleges among members of the Y. M. C. A. The two largest clubs, numbering between thirty and forty members, are in Champaign, Ill., and Fernwood, Ill. Worcester, Mass., has two large clubs, and Newburgh, N. Y., possesses the same distinction. An interesting club of about twenty-five members has been formed from the bright educated young people in a Bohemian church in Chicago. Many other clubs of unique interest might be mentioned if space allowed.

Action was taken at the recent meeting of the Executive Committee of the Illinois Christian Endeavor Union whereby the course is officially adopted by the Union, and every effort is being made to introduce it into the work of the Societies throughout the state. Although no official endeavor has been made to secure students abroad, a recent mail brings two names from China, and the information that the Christian Endeavor Union of New South Wales has officially indorsed the course and recommends its adoption by all societies.

A club has been organized in the Epworth League of the Englewood M. E. Church, Chicago, of which Dr. Mandeville is pastor. This club has secured for itself the services of a teacher, Mr. C. W. Votaw, of the University of Chicago, who meets its members weekly and will carry them through

the course. The weekly meeting brings together between fifty and seventy-five members of the League.

Sunday School Work.—As reported in the January issue of THE BIBLICAL WORLD, a committee from the American Institute of Sacred Literature was invited to meet with the International Lesson Committee in Philadelphia, March 14, to consider the best methods of selection and treatment of Biblical material for use in the Sunday School.

In response to this invitation the following letter was presented to the committee by Dr. F. K. Sanders, the Eastern representative of the Institute.

To the International Lesson Committee,
Philadelphia, Pa.:

CHICAGO, March 10, 1894.

GENTLEMEN,—We beg to express our appreciation of the honor conferred upon our organization by your invitation to send representatives to confer with you and your committee upon a subject of such vital interest to us all as that to be discussed, namely, a consideration of the best methods of selection and treatment of biblical material for use in the Sunday School.

I regret to say that it is impossible for us to present officially a direct consensus of the opinions of the members of our Board of Directors, no meeting of the Directors having been held since the matter was presented to us. We believe, however, that the following statements represent not only the opinion of the members of our Board as a body, but those of our world-wide constituency as well. We have, therefore, no hesitation in presenting them for the consideration of your honored Committee, whose great and effective work in the past we heartily appreciate.

We therefore advocate the *planning of a system of lessons such that the pupil who pursues it will gain a comprehensive and connected knowledge of biblical history and teaching*, it being held that homiletical teaching should be based upon a systematic study of biblical facts. We suggest three ways in which such a system might be brought about.

1. The whole Biblical material might be divided into seven parts, to each part of which a year might be assigned in which the whole material of that period might be comprehensively and connectedly studied.

2. The whole biblical material might be divided into three or four parts, and this material might be treated through one period of three or four years from one point of view; for example, with emphasis upon the *historical* side, and through a second period of three or four years from a different point of view; for example, with emphasis upon the *teachings*. This is not necessarily inconsistent with the plan of uniform lessons.

3. The purpose could be partially accomplished by assigning, in addition to the regular course based upon the principles heretofore followed by the International Committee, a course of alternative, supplemental lessons, the specific aim of which should be to give the pupil such a comprehensive and connected knowledge as that referred to above. These lessons would be

intended especially for more advanced classes who had already pursued the regular course of lessons. The Scripture material for such a course of lessons must necessarily be selected with reference to a treatment according to this method.

The determination of the general system, as well as the elaboration of the details, is a work of so much difficulty as to make it seem desirable that the International Committee should associate with itself *an Advisory Committee* consisting of two sections, one of Old Testament specialists, and one of New Testament specialists, to assist in this particular part of the work.

We therefore recommend the appointment of such a committee.

May we express, in closing, our belief,

1. That principles such as the above have become essential to the best results in Sunday school work.

2. That the incorporation of these principles in the present International system would not necessitate a disorganizing process.

3. That this work may most properly and most effectively be done by the committee which has so long guided the work of the Sunday School world.

Respectfully submitted,

WILLIAM R. HARPER,

Principal of the Institute of Sacred Literature.

The following is a reprint of the report of the conference by the Secretary of the International Committee:

At a meeting of the International Sunday-school Lesson Committee held in Philadelphia, March 14 and 15, 1894, the following resolutions were adopted:

Resolved, I. That the general lessons for 1896 and thereafter the following course shall be pursued: 1. A longer lesson than has been common shall be indicated, and its topic shall be so stated, when practicable, as to cover this entire lesson, and to show the historical connection and progress. 2. A certain portion shall be marked as "selected verses," which may be printed in "Lesson Helps" when the publishers so desire, and may be the sole lesson for those who prefer short lessons. 3. Memory verses and golden texts shall be given as heretofore.

Resolved, II. That a separate course of Primary Lessons shall be prepared, to begin with 1896.

The request that Advisory Committees be appointed to confer with the Lesson Committee was considered, but was not thought to be practicable. The Lesson Committee, however, will gladly welcome any suggestion in regard to the selection of lessons which those interested in the work may send them.

WARREN RANDOLPH,

Secretary of the Committee.

March 16, 1894.

Work and Workers.

ANOTHER work upon the History of the Church during the First Six Centuries, by Archdeacon Cheetham, is soon to be published by Macmillans, adding to the already long list.

THE excellent work which Rev. Buchanan Blake is doing for the Old Testament in his series of books entitled *How to Read the Prophets* is further extended by the appearance of his fourth volume upon *Ezekiel*.

CASELLS have made a good contribution to Biblical Introduction by separating the various introductions to the books as found in Ellicott's Handy Commentary to the Old and New Testaments, and publishing them by themselves in two volumes.

A SERIES of articles which will awaken unusual interest and thought will be begun in the April number of the *Expository Times*. The subject is *The Theology of Isaiah*, and the author is Professor A. B. Davidson, of New College, Edinburgh, whose *Book of Job* in the Cambridge Bible series, and *Book of Hebrews* in the Handbooks for Bible Classes series, are well known.

A FOURTH edition of Dr. Scrivener's *Introduction to the Criticism of the New Testament* is about to be published. The new editor is Rev. Edward Miller, formerly Fellow and Tutor of New College, Oxford. The work is greatly enlarged, and will be in two volumes, Bell & Sons, London, publishers. The third edition is now ten years old, so that there was abundant occasion for a revision of the work, and the best efforts have been put forth to bring the work up to date.

A NEW volume in the *Theological Educator* series (Whittaker, New York) is out, and is upon a theme which will attract attention. It is *The Theology of the New Testament*, by Professor W. F. Adeney, M.A., who occupies the chair of New Testament Introduction, History and Exegesis in New College, London. Its success will be assured if it proves itself deserving of a place by the side of other works in the same series contributed by Professors Dods, Moule, Warfield, Wright, Simcox, and other scholars.

A NEW *Dictionary of the Syriac Language* will shortly be published by T. & T. Clark (Edinburgh), in conjunction with a Berlin house. The Dictionary is being prepared by Dr. C. Brockelmann, of Breslau, and will contain an Introduction by Professor Noeldeke. It is to comprise some eight hundred quarto pages, and will be printed from new type by Drugulin of Leipzig. It will probably be issued in parts, as has now become customary in the first appearance of dictionaries, and Part I. will be ready this summer.

THE original language of the Fourth Book of Esdras was Greek, but this is not now extant. The current English translation of the work is from a Latin version, and there were also other translations of it into other tongues. Professor Dobie, of Edinburgh, is preparing a critical edition of the Ethiopic version of the writing. He has at his hand a large number of manuscripts of this version, ten or more of them belonging to the British Museum alone, while others are found in the libraries of Paris and Berlin. The work will be acceptable.

IT is always a triumph for the general public when some important work which has been held at an inaccessible high figure is at last put upon the market at a reasonable price. Professor Jowett's *Notes and Dissertations on the Epistles to the Thessalonians, Galatians and Romans*, though not of first importance in their department, is yet a work which one may profitably consult. The announcement therefore is gratifying that a new edition of this work, in two volumes (Murray, London) will soon appear, edited by Professor Lewis Campbell. The original material has been condensed, but probably not to the disadvantage of the reader.

WITH its January number, *The Thinker* entered upon its third year, and makes itself even more indispensable to the biblical scholar. The ninety-six pages of each issue contain valuable contributions to the study of the Bible and theology. Dr. Gloag is publishing a series of articles upon the Synoptic Problem, Dr. Stalker upon the Book of Enoch, and Professor Roberts upon Some Prominent Difficulties in the Gospels. Each number also contains abstracts of ten or twelve of the leading articles in this department which are appearing in current issues of the leading American, Canadian, English, German, French and other journals. A department has this year been added which treats of the Sunday School Lessons.

LAST September, Bangor Theological Seminary, Bangor, Maine, took the step which the Western Seminaries have many of them taken in establishing an English Department for the training of those who cannot, for lack of college preparation, pursue the regular course. The new arrangement was of course experimental, but the results have been such as to show its need, and now all signs point to the permanence of the department. Professor George W. Gilmore, of Brooklyn, N. Y., was engaged as instructor, to have charge of the biblical work of the Department. He was graduated from Princeton College in 1883, and from Union Theological Seminary in 1886. He has in preparation, for publication during the summer, a work entitled *The Johannan Problem: a resumé of the affirmative argument*, intended for the general public.

A NEW, revised edition of Professor Driver's *Life and Times of Isaiah* has been issued. The changes are not many, but are of interest. The prophecy in chapters 24-27 was in the first edition assigned to the period imme-

diately before the Babylonian Captivity; it is now transferred to the early years after the return, a change already announced in his *Introduction to the Literature of the Old Testament*. The prophecy 21:1-10, regarded still in the text as belonging possibly to the time of Isaiah, is further discussed in the appendix, where it is thought probably to date from a later period. The treatment of the prophecies concerning Edom in chapters 34-35 has been partly rewritten, and a more definite opinion has been expressed about the date. Minor additions are made at various points, and an appendix discusses recent views about the dates of a number of the prophecies. Two new and useful indexes have been added, an index of subjects and an index of texts.

THE sixth series of the *Expositor's Bible* is now complete by the appearance of Professor Lumby's volume upon *The Epistles of St. Peter*. The seventh series, to be issued during the present year, is already begun, the first number to appear being Principal H. C. G. Moule's volume upon *The Epistle to the Romans*. His contribution to the *Cambridge Bible* series upon the same Epistle will bespeak a welcome for this latest work. The next numbers to be issued will be *The Second Book of Kings*, by Archdeacon Farrar; *The First Book of Chronicles*, by Professor W. H. Bennett; *The Second Epistle to the Corinthians*, by Rev. James Denney. These three volumes may be expected by the middle of the year. After them will come *The Book of Numbers*, by Rev. R. A. Watson, and *Psalms, Vol. III.*, by Dr. Alex. Maclaren. The series has now covered the entire New Testament, and the most important part of the Old Testament, the Prophetic Books from Ezekiel on, being still unprepared, also a scattering few less prominent books. In a year or two more the great and useful work will be complete.

THE *Expository Times* notices with commendation the prominence and care that are given to the book review department of the *Presbyterian and Reformed Review*. To many of its readers this feature must be the most interesting and valuable portion of the magazine. In these days of innumerable books the only hope for the non-professional man, or indeed for many who may well be called professional, is in the competent and candid reviews of the new works by scholars in the respective departments. The latest publications upon a subject ought to be, and sometimes are, the best. How shall one know whether a new book is worthy of one's purchase? By ascertaining what the new book contains, what the point of view is from which it was written, what its relation is to previous works upon the same subject, and what the consensus of opinion is among scholars as to the correctness and usefulness of the book. The periodical which gives this information concisely and promptly will be estimated at its true worth, and the *Review* deserves the good things said of it on this score by the English contemporary.

A NEW WORK is about to be published by the Palestine Exploration Fund (Watt & Son, London), which promises to become one of the most popular of the many books hitherto issued by that Society. It is entitled *A Mound of*

Many Cities, or Tell el Hesy Excavated. The author is Mr. F. J. Bliss, M.A., of America, who carried to completion the work of investigation which Professor Flinders Petrie started at this point. The results of the excavation of this Tell, or Mound, the first to be unearthed in Palestine, are full of interest. It contains the remains certainly of eight, probably of eleven, cities which were successively built upon the same site, one upon the ruins of the other, during the long period from 2000 B.C. to 400 B.C. The last city, destroyed about the latter date, was not rebuilt, and the mound, grass-grown, has remained unoccupied and undisturbed until this work of excavation was begun. The broken pottery and other remains found on the various levels indicate the approximate dates of the several buried cities. A cuneiform letter on a clay tablet was found which is important, being a communication from the Governor of Lachish to the Egyptian Pharaoh, written by Zimradi (or Zimride), who is mentioned in the Tell el Amarna tablets as Governor of Lachish, and who was murdered by the servants of the Pharaoh. The book will be illustrated by over two hundred and fifty pictures of plans, elevations and excavated relics.

AT THE University of Pennsylvania, during February and March, a course of eight Readings in English from the Hebrew Prophets was given by Professor Morris Jastrow. The purpose of the series was to illustrate the historical and archæological data furnished by the prophetic books of the Old Testament. The plan pursued was to select a chapter from the writings of some prophet as the basis for the hour's study, introduce it with some general remarks on the salient traits in style and thought of the writer, and then give a fresh translation of the original with explanations of terms and phrases. This was followed by an interpretation of the chapter. The historical situation was brought out, with the aid of the historical records of the nations with whom the Hebrews were thrown in contact. The bearings of recent researches and explorations in the Orient formed a prominent feature of the lectures, and the collections in the University Museum and Library furnished many illustrations. Some of the selections brought out the popular views of the Hebrews regarding life after death, Canaanitish and Syrian worship, and phases of social life among the ancient eastern peoples. The several topics of the Readings were as follows: (1) Isaiah, chaps. 15 and 16, main theme Israel and Moab; (2) Jeremiah, chap. 48, main theme Judah and Moab; (3) Isaiah, chaps. 13 and 45, main theme Popular Conceptions of Life after Death; (4) Isaiah, chap. 5, main theme Israel and Yahwe; (5) Amos, chaps. 1-6, main theme Samaria's Sins; (6) Ezekiel, chaps. 16-18, main theme Semitic Modes of Worship; (7) Jeremiah, chap. 32, main theme Phases of Social Life in Palestine; (8) Micah, chaps. 2-4, main theme Before and After the Exile. The work was distinctly popular in its character, and the good attendance and large interest suggested the wisdom of extending the series of Readings at a later time.

Book Reviews.

The Reasonable Christ. A Series of Studies. By GEORGE E. MERRILL.
Boston : Silver, Burdett & Company, 1893.

This book is a series of fourteen studies upon the different periods and aspects of Christ's life. As stated in the preface, but one purpose animates the volume: to present the Christ of the gospels as One who satisfies the reason as well as the heart of believers. It does not, therefore, endeavor to expound the grounds of belief, but simply to fix the mind of the reader on Christ as being his own vindication and as rationally explaining the claims of Christianity. Its simple story of Christ's life as reasonable in purpose and spirit forms an effective background for the presentation of the supernatural and miraculous in Christianity. Its moral is very clear, that the claims of miraculous power could not appear unreasonable in a life that was otherwise so reasonable and convincing. As being, thus, half expository and half apologetic, the book furnishes much interesting material for thought.

C. E. W.

Syntax of the Moods and Tenses in New Testament Greek. By ERNEST DE WITT BURTON, Professor in the University of Chicago. Second Edition, Revised and Enlarged. Chicago: 1893. pp. 22 and 215. Price, \$1.50.

The language of the New Testament has a peculiar fascination and aggrava-
tion for the classical scholar. Inasmuch as it is Greek, he cannot consider it alien to his studies, but its irregularities and solecisms make him desire to correct and reduce all to rule as he would an exercise in Greek composition. Certainly the New Testament writers did not use Greek elegantly. They made the mistakes natural to those who acquire a language very unlike their own from men who speak various dialects and who belong to the unlettered class of the community. Some of us know what blunders an American is likely to commit in his use and misuse of German prepositions and other particles. The Septuagint translation of the Old Testament is full of such confusions, which we can well understand. For example, our expression *to fight with one* is ambiguous; it may mean either to fight against him or on his side; but the Greek is properly unambiguous. In the Septuagint, however, the corresponding ambiguity of the Hebrew is often transferred to the Greek. The language of the New Testament is not so near the classical norm as might be thought by those who notice only the classical parallels adduced for this and that word and construction. Many of these so-called parallels have to be

sought in remote corners of Greek literature; they are exceptional rather than regular.

To bring New Testament Greek under scientific rules, is no slight problem. Two German grammars—those of Winer and Buttmann—admirably translated by Professor Thayer, then of Andover, but now of Harvard, have done much to provide a sound basis for exegesis. We welcome in the book before us a new work on one (and the most important) part of this field; the syntax of the cases presents fewer difficulties. The author makes clear in his preface the limitations of his plan. "It is designed to assist English-speaking students in the task of translating the Greek New Testament into English forms of thought and expression. . . . The book is written, therefore, in the interest not of historical but of exegetical grammar, not of philology as such, but of philology as an auxiliary of interpretation." Thus the most elaborate article of the work is that which treats of the different methods of dealing with indirect discourse in Greek and English—intended to clear the minds of not very advanced students and to prepare for exact translations. A similar article deals with the translation of the Greek aorist.

The professional philologist will regret that the historical method has not been followed more freely, but he has no right to complain since the author does not undertake to provide for him. Occasionally statistics are given, as in § 407, and a bit of historical grammar, as in § 88 and § 405; but too often the reader finds only a general statement that such a construction is "rare" or "frequent" or "found in a few instances," and references to the grammars of Goodwin or Hadley for the Attic usage. The reviewer here is obliged to believe that the author erred. With more statistics and definite information, the book would have had for the careful student an increased value out of all proportion to the additional labor of the author or the extra cost of printing. If the work is intended simply to assist in the task of translating, it need not have been so elaborate and full. If this practical limit is to be exceeded, the book should satisfy the scientific wants of philological scholars. Disputed passages like the use of the aorist participle in connection with Christ's preaching to the "Spirits in Prison" in general are not discussed. The author shows good judgment in avoiding the strict classicism of Meyer's commentary, and in recognizing the tendencies of the language which have been fulfilled in the Modern Greek. But the reference in § 223 to Professor Jebb's essay on this subject is insufficient. The main facts should have been stated. The references to grammatical works and articles are good and full on some subjects, but in his desire to be concise the author has left his work in this respect a trifle uneven.

The author evidently has made the problems of the book his own, and here publishes in condensed form the results of careful, scholarly thought and study as well as pedagogical experience. His treatment of the participle seems particularly independent. His adoption of an unfamiliar nomenclature for the division of participles, however, seems unfortunate. The general accept-

ance of the proposed system is extremely improbable, and the efforts necessary to render this nomenclature familiar to those who have been trained to use ordinary grammars, will be much greater than the advantage gained.

The form of the book is pleasant. Most students will find it more easily intelligible than the works of Buttmann and Winer, and its size will not frighten them. The proof-reading is good. A curious slip (to my mind) is the use of *shall* for *will*, repeated more than once in the discussion of indirect discourse. In ordinary good usage, *I shall go* becomes in indirect discourse *he says he will go*; while here it is turned into *he says he shall go*. Must we abandon the distinction between *shall* and *will*?

American scholars have done a good work in the grammatical study of Greek. No English scholars in Greek syntax can be matched with our Professor Goodwin and Professor Gildersleeve, while Goodwin's Moods and Tenses and Grammar and the Hadley-Allen Grammar are the chief authorities on this subject in Great Britain. Professor Thayer's translation of Winer and Buttmann are most serviceable, and the book before us is a distinct contribution to the same end of exact grammatical study, without which all exegesis rests on a rotten foundation.

T. D. S.

Calwer Bibel-Lexicon. Redigiert von Dekan Lic. Th. Paul Zeller. Zweite durchgesehene Auflage.

Although this Bible Dictionary has found many readers in Germany, as is evidenced by the exhaustion of the first edition within ten years, it is comparatively unknown elsewhere. It is probably safe to say that many scholars outside of the fatherland are all but ignorant of its existence. Yet this neglect is undeserved, for the work, though of a distinctly popular type, has been carefully compiled, and contains a large number of articles by writers of repute which well deserve to be more widely read. Many of the notes on natural history bear the name of Dr. Fraas, one of the contributors to Riehm. The many articles on subjects directly or indirectly connected with Assyriology are from the pen of Professor Friedrich Delitzsch, of Breslau, and constitute one of the most interesting and useful features of the volume. Whilst it would be rash to pronounce them superior to the splendid series of articles by Schrader in Riehm, they unquestionably merit attention even from those familiar with the latter. The article on Nimrod mentions with approval the reading of the name of the hero of the Babylonian epic as "Gilgames" (according to Professor Delitzsch originally "Gibilgames"), which is strangely ignored in the corresponding article in the second edition of Riehm. The articles on Antichrist, the Acts of the Apostles, and the Epistles to the Corinthians, Romans, Galatians, Ephesians, Philippians and Colossians, are by Godet. Orelli has dealt with the Epistle to the Hebrews, the Psalter, and the Books of Daniel and Zechariah, as well as with Hebrew Poetry, Offerings, the Sabbath, and the lives of the leading patriarchs. Professor Oettli, of

Basle, has supplied articles on Samuel, Solomon, the Book of Proverbs, and other subjects. One article, on "Name-giving among the Hebrews," has been contributed by Professor Nestle. Professor Kittel, the well-known author of the History of the Hebrews, is responsible for several articles on widely different themes including Music, War, Dress, Chariot, Chronology, Deutero-Isaiah, and the Books of Moses. The last mentioned gives a very brief but admirable survey of the results of recent criticism on the origin of the Pentateuch. The writer's own view, as stated here, agrees substantially with that propounded at much greater length in his history. The volume is clearly printed in good, bold type, though unfortunately not in Roman characters, and comprises nearly 1,000 pages, with a colored frontispiece, three maps and 537 illustrations which are all of sufficient size to be intelligible and pleasing, and the price is a little under two dollars.

W. TAYLOR SMITH.

Current Literature.

BOOKS.

GENERAL.

Freckleton, P. W. Smith, J. F., Lloyd, W. etc., Religion and Modern Thought, and other essays. (London, Green, 1894, pp. 206, 8vo). 2s. 6d.

Henschel, A. Die Bibel ist Gottes Wort. (Berlin, 1894; pp. 72, 16mo). 40d.

Lightfoot, Bishop, a biography. Reprinted from the Quarterly Review, with prefatory note by the Bishop of Durham. (New York, Macmillan & Co., 8vo). 9s.

Schlatter, A. Einleitung in die Bibel. 2 Aufl. (Calw und Stuttgart, 1893; pp. iv + 527, 8vo). M. 3; bound M. 3.75.

Scott, A. Sacrifice: its prophecy and fulfilment. The Baird Lecture for 1892-93. (Edinburgh, Douglas, 1894; pp. 384, 8vo). 7s. 6d.

Stead, F. H. The Kingdom of God: a plan of study in 3 parts. Part I, The Kingdom in Israel; II, The Kingdom in the Synoptic Sayings of Jesus; III, The Kingdom in Apostolic Times. (Edinburgh, T. & T. Clark, 1893; 18mo). Each, 6d.

Valentine, L. Palestiné, past and present, pictorial and descriptive. 140 engravings and a series of colored plates. (London & New York; F. Warne & Co., Small 4to). \$1.50.

Villa, K. Die Bibel und ihre Verbreitung; ein Vortrag. (Stuttgart, 1893; pp. 16, 8vo). 10d.

Westcott, B. F. The Incarnation and Common Life. (New York, Macmillan & Co., 8vo).

Ziese, J. H. Die Inspiration der heilige Schrift. Ein Beitrag. (Schleswig, Bergas, 1894; pp. 47, 8vo). M. 1.

OLD TESTAMENT.

Bickell, G. Das Buch Job, nach Anleitung der Strophik und der Septuaginta auf seine ursprüngliche Form zurückgeführt und im Versmasse des Urtextes übersetzt. (Wien, Gerold's Sohn, 1893). M. 2.

Farrar, F. W. The Second Book of Kings (Expositor's Bible). (London, Hodder & Stoughton, 8vo). 7s. 6d.

Geikie, C. Landmarks of Old Testament History: Samuel to Malachi. 8vo. 6s.

Hirsch, S. R. Der Pentateuch Uebersetzt und Erklärt, 3 Teil: Leviticus, 2te Auflage (Frankfurt, am Main, Kaufmann, 1893; pp. 648, 8vo). M. 2.50; bound M. 4.

Huxley, T. H. Science and Hebrew Tradition: Essays (collected essays, vol. 4). (London and New York, Macmillan & Co., 1893; pp. 338, 8vo). \$1.25.

Huyge, Ch. La chronologie des livres d'Esdras et de Néhémie. (Paris, 1893; pp. 46, 8vo).

Jastrow, M. Der goste Psalm. (Leipzig, 1893; pp. 14, 8vo).

Malan, S. C. Original Notes on the Book of Proverbs, mostly from Eastern writings. Vol. iii, ch. xxi-xxxi. (London, Williams & Norgate, 1893; pp. viii + 603, 8vo). 12s.

Marti, K. Der Einfluss der Ergebnisse der neuesten Alttestamentlichen Forschungen auf Religionsgeschichte und

Glaubenslehre; Vortrag (Braunschweig, Schwetschke und Sohn, 1894; pp. 59, 8vo).

Moss, R. W. From Malachi to Matthew. Outlines of the History of Judea from 440 to 4 B.C. (London, C. H. Kelly, 1804; pp. 254, 8vo). 2s. 6d.

Niebuhr, K. Versuch einer Reconstruction des Deboraliedes. (Berlin, 1893; pp. 48, 8vo).

NEW TESTAMENT.

Adeney, W. F. The Theology of the New Testament. (New volume of the Theological Educator). 8vo. 2s. 6d.

Egger, A. Die Echtheit und Glaubwürdigkeit der Schriften des Neuen Testaments. Populärer Nachweis derselben. (Einsiedeln, Benziger und Co., 1894; pp. 24, 12mo).

Gospel according to St. Peter: A study by the *Author of Supernatural Religion*. (London and New York, Longmans & Co., 8vo). 6s.

Lisco, H. Paulus Antipaulinus. Ein Beitrag zur Auslegung der ersten 4 Kapitel des 1 Korintherbriefes. (Berlin,

G. W. F. Müller, 1894; pp. viii + 192, 8vo). M. 4.

Lumby, J. R. The Epistles of St. Peter (Expositor's Bible). (London, Hodder & Stoughton, 1894; pp. 394, 8vo). 7s. 6d.

Moule, H. C. G. The Epistle to the Romans (Expositor's Bible). (London, Hodder & Stoughton, 1894, 8vo). 7s. 6d.

Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur, hrsg. v. O. v. Gebhardt und A. Harnack. Band xi. Heft 4. Textkritische Studien zum Neuen Testamente, von *W. Bousset*, M. 4.50; Band xii. Heft 1. Der Chronograph aus dem 10 Jahre Antonins, von *A. Schlatter*, M. 4. (Leipzig, Hinrichs, 1894).

Weissäcker, Carl von. The Apostolic Age of the Christian Church. Translated from the second and revised edition by James Millar. Vol. I. (London, Williams and Norgate, 8vo). 10s. 6d.

ARTICLES.

GENERAL.

Cave, Alfred. Sin and Evil as thought of in the Ethnic Religions. (The Thinker, Jan. 1894, 43-49).

Gladden, Washington. The New Bible. (Arena, Feb. 1894).

Goodenow, S. B. Primeval Man (Biblioth. Sacra, 1894, 158-164).

Horton, R. F. Christian Teachers of the Nineteenth Century. Benjamin Jowett. (The Thinker, Feb. 1894, 132-7).

Marshall, J. T. Traces of Syriac Influence in the Text of the Vulgate. (London, Academy, Feb. 3, 1894, 105-6).

Stalker, James. The Book of Enoch I, II. (The Thinker, Jan. & Feb., 1894; pp. 19-26; 113-20).

Steuere. Christenthum und Naturwissenschaft. (Neue Jahrb. f. deutsche Theologie, iii, part 1).

Tolstoi, Count Leo. Religion and Morality. (Contemporary Review, March 1894).

OLD TESTAMENT.

Asmussen, P. Die zehn Stämme. (Zeitschr. d. deutsch. Palästinavereins, xvi. Heft 4).

Berle, A. A. Semitic Literary Notes; Review of the products of recent Semitic Study. Bibl. Sac. 1894, 168-75).

Böhlen. Bemerkung zu Deut. 33:12. (Theol. Stud. und Kritiken, 1894, 365-66).

- Caldemeyer*. Urim und Tummim. (Neue Jahrb. f. deutsche Theologie, iii. Heft 1).
- Cheyne, T. K.* Malachi and the Nabataeans. (Zeitschr. f. Alttestl. Wiss., xiv. 142-3).
- Doerderlein, J.* Das Lernen Immanuels. [Jes. 7, 15]. (Evang. Kirch. Ztg., 1893, No. 46, cols. 762-66).
- Doorninck, A. van.* De Simonsagen. Kritische Studiën over Richt. 14-15. (Theol. Tijdschr., 1894, 14-32).
- Driver, S. R.* Archæology and the Old Testament. (Contemp. Review, March).
- Einsler, A.* Ueber den Aussatz im Heiligen Lande. (Zeitschr. d. deutsch. Palästinaverains, xvi. Heft 4).
- Guidi, I.* Sopra Genesi ii. 19. (Transactions of the 9th Internat. Congress of Orientalists, ii. 64-67).
- Halévy, J.* Recherches bibliques: Notes pour l'interprétation des Psaumes [suite] Psaume VII. (Revue sémitique, 1894, 1-12).
- Howorth, H. H.* A criticism of the sources and the relative importance and value of the canonical book of Ezra and the apocryphal book known as Esdras I. (Transactions of the 9th Internat. Congress of Orientalists, ii., 68-85).
- Howorth, H. H.* The Septuagint version versus The Hebrew Text of the Bible IV. (London, Academy, Feb. 17, 1894, p. 149).
- Kohn, S.* Samareitikon und Septuaginta. (Monatsschr. f. d. Wiss. d. Judenthums, N. F. 2 (38), Oct. '93, 1-7; Nov. '93, 49-67).
- Lzy.* Emendationen zu I Sam. 9:24 und Jes. 53. (Theol. Stud. und Kritiken, 1894, 367-8).
- Löhr, M.* Der Sprachgebrauch des Buches der Klagelieder. (Zeitschr. f. Alttestl. Wiss. xiv. 31-50).
- Löhr, M.* Sind Threni iv. und v. makkabäisch? (*Ibid.*, 51-60).
- Lotz, W.* Die Inspiration des Alten Testaments und die historische Kritik I. (Neue Kirchl. Zeitschr. 1894, 46-68; 148-175).
- Marti, K.* Der gegenwärtige Stand der Alttestamentl. Wiss. I. (Theol. Zeitschr. aus d. Schweiz, 1894, 21-40).
- Martin, W. W.* The Suffering Servant, as recorded in Isaiah liii. (Bibl. Sacra, 1894, 143-57).
- Margoliouth, G.* Job xix. 17. (London, Academy, 1893, Dec. 30, cols. 589b-590a) cf. *Cheyne*, (*ibid.*, 1894; Jan. 6, col. 15a), and *Margoliouth and Neubauer*, (*ibid.*, Jan. 13, cols. 36b-36c).
- Nestle, E.* The Vartorum Septuagint. A proposal for a future edition of Dr. Swete's Old Testament in Greek. (Transactions of the 9th Internat. Congress of Orientalists, ii. 331-333).
- Potwin, T. S.* The Composition and Date of Deuteronomy I. (Bibl. Sacra, 1894, 1-19).
- Sach, Israel.* Les chapitres xvi-xvii., du livre de Josué. (Rev. des études juives xxvii. No. 53, 61-69).
- Schlatter, A.* Die Bene Parisim bei Daniel ii., 14. (Zeitschr. f. Alttestl. Wiss. xiv. 145-50).
- Silberstein, S.* Ueber den Ursprung der im Codex Alexandrinus und Vaticanus des dritten Königsbuches der Alexandrinischen Uebersetzung überlieferten Textgestalt, Schluss. (Zeitschr. f. Alttest. Wiss. xiv. 1-30).
- Waller, C. H.* The Prayers of David, the son of Jesse. (The Thinker, Jan. 1894, 12-19).
- Zenner, J. K.* Zu Genesis 6:6, und Psalm 93:4. (Zeitschr. f. Kathol. Theol., 1893, 173).

NEW TESTAMENT.

- Acts II. 9, by F. J. G. (London, Athenæum, Feb. 24, 1894, 246).
- Banks J. S.* The Atonement in Modern Theology. (The Thinker, Jan. 1894, 49-57).
- Belser.* Paul's Reisen nach Korinth. (Theol. Quartalschr. 1894, 15-47).
- Beyschlag, W.* Über die Aussprüche Jesu an Petrus; Evang. Math. xvi. 17-19. (Revue Internat. de Théol. iii. 47-69).
- Brown, David.* The Westcott and Hort Text of the Greek Testament tested by its results, III. (The Thinker, Feb. 1894, 101-7).
- Bruce, A. B.* St. Paul's Conception of Christianity, 14. The Flesh as a Hindrance to Holiness. (Expositor, March).
- Curtius, E.* Paulus in Athen. (Sitzungsberichte der königl. Preuss. Akad. der Wiss. zu Berlin, 1893, 925-38).
- Deane, W. J.* The Appearance of the Dead at the Resurrection of Christ, Math. 27: 51-53. (The Thinker, Feb. 128-32).
- Dods, Marcus.* The Righteousness of Christ's Kingdom. (Expositor, March).
- Döderlein, J.* Wie ist er denn sein Sohn? [Math. 22: 45]. (Evang. Kirchenztg., 1893, No. 45 cols. 746-47).
- Döderlein, J.* Wann sah Abraham den Tag Christi? [Joh. 8.] (*Ibid.*, No. 50, cols. 825-26).
- Glog, P. J.* The Synoptic Problem. I. The Nature of the Problem. II. The Theory of Mutual Dependence. (The Thinker, Jan.-Feb. 1894, 7-12 & 107-13).
- Knoke, K.* Textkritische Bemerkungen zu Lukas 16:11. (Theol. Stud. und Kritiken, 1894, 369-73).
- Lemme.* Zur Geschichte des Taufsymbols. (Neue Jahrb. f. deutsche Theologie iii, 1).
- Macmillan, Hugh.* The Mark of the Beast, Rev. 19:20. (The Thinker, Feb. 1894, 120-28).
- Macmillan, Hugh.* Outer Darkness, Jude 13. (*Ibid.*, Jan. 1894, 39-43).
- Menzies, A.* The Parable of the Talents. (*Ibid.*, Jan. 1894, 26-32).
- Potwin, T. S.* The Old Syriac Version of The Lord's Prayer: its rendering of *ἐπιούσιος*. (Biblioth. Sacra, 1894, 165-68).
- Rosenthal, F.* Das letzte Passahmahl Jesu und der Tag seines Todes. (Monatschr. f. d. Wiss. des Judenthums, 38, N. F. 2, 97-108).
- Smith, G. A.* Trachonitis and Ituraea. (Expositor, March).
- Watson, J.* The Premier Ideas of Jesus. 3. Sin an act of self-will. (Expositor, March).
- Watson, R. R.* The Shepherd, God and Man. (Expositor, March).
- Whitefoord, R.* The New Testament Mysteries. (*Ibid.*).
- Wright, Arthur.* On the Proper Names in St. Mark's Gospel. (*Ibid.*).

REVIEWS.

GENERAL.

- Gutschmid, A. v.* Kleine Schriften, hersg. v. Frz. Rühl. iv. Bd. (Rev. by E. Schürer, Theol. Litztg., 1894, No. 3).
- Knight, W.* Aspects of Theism. (London, Academy, March 3, 181-2, A. Benn).
- Slater.* The Faith and Life of the early Church. (Adolf Harnack, Theol. Litztg., 1894, No. 3).
- Stokes, Sir G. G.* Natural Religion. Gifford Lectures for 1893. (A. Benn, London, Academy, March 3, 181-2).

THE BIBLICAL WORLD

CONTINUING

The Old and New Testament Student

VOLUME III.

MAY, 1894

NUMBER 5

BIBLICAL history and revelation center in Jesus Christ. He is the dividing line between two epochs. God's word in its successive proclamations to men may be likened to the coming of the morning. The glimmer on the eastern horizon is one thing. The earth bathed in the light of the noon-day is another thing. What is the difference? The sun has risen. We shall never get beyond the distinction between Old and New Testaments, though we may at the same time trace out in their fullness the threads which bind both into one Bible.

THESE two dispensations have, indeed, a wonderful unity. They come from the same *source*. The first word of inspiration and revelation, whether old or new, is God. It was He who spoke unto the fathers; whose message Abraham obeyed; with whom Moses communed; whose warnings and blessings the prophets faithfully delivered—down to the hour when Malachi closed the prophetic roll. It was the Same, who, opening anew the page of divine self-communication, wrote Himself down for mankind in the person of His Son.

These covenants have also a unity of *purpose*. The one does not overthrow what the other has built up. God, who speaks in both, speaks to the same purport and with the same object—the revelation of Himself, and the salvation of the race. The methods are varied: warning, promise, law, parable, poem, type, ritual, harsh and cruel barbarity, loving and gentle self-sacrifice

—yet, running through all, is the ultimate object of grace. The light is dim in the Temple compared with the brightness of the Risen One, but it is the same light and both in their degree illumine the way to heaven and reveal Him whose throne is there.

THESE two Testaments are related also as *preparation and fulfilment*. This relation explains the apparent incongruities. The older was essentially preparatory. There was an educational process going on in Israel. The "iron atoms" of law must strengthen their moral sense ; barbarous ordinances clinch obedience till it is instinctive. Then richer and sweeter processes and measures can follow. The former is indispensable to the latter. Jesus Christ cannot do without the prophets. They work toward him. Most men of power make their mark on coming generations alone. He dominated the thought of men who lived before Him, and when He came to earth He was found pre-existing in the prophets. While they perceived Him but dimly and partially under various aspects and in various offices, He gathered up all conceptions and disclosed in Himself something greater than the greatness they had seen, a humility to which their hero had not descended, a majesty to which he had not risen, a grace, a mercy, a love, the fullness of which their anticipation had not attempted to compass. In this fact lies the chief unity of the Old and New Testaments.

THE student must not forget that while these two are one, the one is yet two. There are marked and permanent differences between them. Thus the *fragmentary* character of the one stands out against the *unity* of the other. In the one God stands behind a veil which is lifted inch by inch. The names of God are instructive in this connection. Now it is "I am," now it is "Lord of Hosts," again it is "Elohim," or the "Almighty," or the "Holy One." There, light comes by an angel ; here, by a vision. The burning bush for Moses and the temple ritual for Solomon and the people reveal God. "Divers portions," "divers manners," are the phrases used by the clear-sighted student of the old covenant to describe the fragments which made it up.

BUT when Christ came, all that was before in part was done away. It was as though the one beam of light which shone from God had in the ancient days been divided by the prismatic media of the many-sided minds and things, through which it passed, into diverse and single separate rays, one color falling upon one man and time, another on another, but in the manifestation of Jesus these had all been caught again, reunited into the one beam of purest whiteness, and concentrated into one burning and shining light for men forever. Henceforth they need not repair to holy places or use a multitude of agencies to gather the will of God, for in Jesus is the fulness of the Godhead bodily, and in Him is the old in all its multitudinous types and shadows fulfilled,—He is the holy of holies, in Him is the mercy seat; He is the oracle of God given once for all to men. About Him and in Him are marshalled—as an army under its leader, or a tree with its branches and fruit—the divers portions and divers manners of the Old Dispensation, each falling into its due and appointed place as the planets circle about the central sun.

ONE may also contrast not merely the unity with the diversity, but the *character and relations* of the means through whom the word came. The prophets, for example, were men with the motives and desires of common humanity, imperfect men “of like passions with ourselves,” often sinful, often punished for their own sins; sometimes deserters of God, as Jonah, when he fled in a ship of Tarshish from before the face of the Lord; sometimes complaining and vexed with His will or dissatisfied with His message, as Elijah, when he lay down under the juniper tree and wished that he might die. Their minds were humanly weak, and the word, passing through this sinful medium, was neither apprehended in its clearness nor spoken in its purity, as the face of a man is distorted in an imperfect mirror. They knew not often the meaning of those things given them of God to speak.

But He in whom the word of the Lord came in these latter days was a son—the God-man, human and yet divine, whose mind apprehended the truth with perfect distinctness, whose soul was a mirror of crystal clearness without taint or defilement, and

whose words gave back with perfect exactness, so far as human language will allow, the very thought of His Father.

In close relation to this lies yet another distinction between new and old in the fact that the one revelation was made through the *word* which the prophets spake, or the *image* symbolizing the reality, while the other was the *total personality* of the Son. No one in studying the prophets is called to observe *them in themselves* as the revealers of the truth. They, as we have said, were imperfect and erring men. Raised above the mass of humanity not in themselves, but by the word which they spoke, not of themselves, but by the inspiration of the Almighty; in their personal characters they partook of the faults and weaknesses of common humanity. Men had to look beyond them to their word, their message, their burden. They had to make real the ideal pictures which the teachers drew.

But the revelation of Jesus was the revelation of God directly. He is the image of the invisible God. "He that hath seen Me hath seen the Father," are His words. It is the difference between reading a description in a book and looking with the eye upon the very scene. *They* cried: "Thus saith the Lord;"—He said: "I that speak unto you am He." They looked forward to one who should come, who should be the perfect man, the sinless sufferer, the atonement, the Saviour. He said: "I am He that should come." "Ye search the Scriptures and these are they that testify of Me." In Him, the Son, as the personal friend of sinners, as the meek sufferer, as the risen and ascending one, is the fullness of Deity made real and visible to our minds. Words reveal and yet obscure thought. Human speech is imperfect. Men mistook the meaning and purport of the prophet's words. But looking on the very likeness of Deity, not in word alone but in act, they could never mistake again his character and his designs for men.

THE final and fundamental difference between the two dispensations is that *the one is transitory*, passing, while the other, the New, *is permanent*, eternal. The Old was preparatory. Prophets spake of that which was to come. The temple service was pro-

phetic through type and symbol of the future. The men of ancient time praised the mercy and goodness of the Lord. It was from everlasting to everlasting and His righteousness unto children's children. The fathers understood and believed and hoped. They trusted in the words of love and grace spoken by God through his prophets. But there is something higher than words of grace. "It is the nature of true love to reveal itself by deeds as well as words." Grace revealed in words is a foregleam of grace revealed in deeds. Gracious possibilities are made realities when we see God in self-sacrifice. The human mind can never conceive anything higher. "Greater love hath no man than this, that a man lay down his life for his friend." And when that man is "God manifest in the flesh," the revelation of grace culminates. Thus the Old, which was the shadow of things to come, was fulfilled and became ready to vanish away. The veil of the temple was rent, and the holy shrine itself and the holy city Jerusalem went down in the flames of the Roman conquest. But out of that conflagration the Christ emerged without singe or smell of fire upon his garments,—the ultimate verity of God, in whom all men shall see, and know, and love the Father.

THE LONG-LIVED ANTEDILUVIANS. GENESIS V.¹

By WILLIAM R. HARPER,
The University of Chicago.

Some points of a general character concerning chapter 5.—The biblical material in detail.—The resemblance between the two lines.—The long lives of the antediluvians.—The material outside of the Bible.—The results of the study.—Our estimate of the material from the literary, the historical, the religious points of view.—The purpose of the writer.

The chapter which furnishes us material for our study is one concerning the purpose of which many have been in doubt; it is the genealogical table of Adam's descendants through Seth. In connection with it there are many traditions which have been handed down by other nations.

I. Some of the general points which present themselves for consideration are the following :

1) *The artificial form* of the chapter, which a single reading clearly shows. Nothing, from a literary point of view, could seem more unnatural than the care taken to reproduce the material word for word in paragraph after paragraph, the only changes being the name of the patriarch and the number of years before and after the birth of his first son.

2) *The language of the chapter.* If we exclude the numerals and the stereotyped formulas, we find that the vocabulary of the chapter, long as it is, does not exceed fifty words.

3) *The style.* The systematic arrangement is seen in the introductory formula, "These are the generations," etc.; in the structure of the table, each paragraph of which closes with the

¹ Some of the literature bearing upon this subject is as follows: *Dods*, Genesis; *Kalisch*, Genesis; *Dillmann*, Die Genesis; *Delitzsch* (Franz), Genesis; *Lange*, Commentary on Genesis; *The Pulpit Commentary*, Genesis; *Lenormant*, Beginnings of History, chapters 5, 6; *Schrader*, The Cuneiform Inscriptions and the Old Testament; *Harper and Green*, The Pentateuchal Question, Genesis i-xii, Hebraica, Vol. V; *Ewald*, History of Israel, Vol. I; *Budde*, Die Biblische Urgeschichte; *Geikie*, Hours with the Bible, Vol. I, chapter 12; *Goldsieher*, Mythology among the Hebrews; *Smith*, Bible Dict., articles on the various names in the chapter.

monotonous phrase, "and he died;" in the ten-linked genealogy branching from Noah, when he is five hundred years old, into three branches. The chronological and statistical character of the chapter need not be dwelt upon. When we note the extreme minuteness of the chapter and contrast it with the fabulous and grotesque mythology of other nations, we appreciate the preciseness of the style. It may be pronounced rigid and stereotyped, since there is to be found no digression from a single type. The chapter is really a column of names and dates; there is no life or color in it. Its fondness for set phrases is marked, and there is entire absence of historical perspective. That it is verbose and repetitious follows from what has already been said.

4) Attention has already been called to the *peculiar features of 5: 29*. This verse is distinguished from all that precedes or follows it. The style is so different, the language and the thought itself is in such contrast with the remainder of the chapter, that the verse would seem to have been transferred from the prophetic narrative to the priestly table.¹

5) *The resemblances between chapters 4 and 5*. These have been pointed out in the former article.² When we consider the number of names given, in one, ten, in the other, seven; the triple division which closes each list; the remarkable similarities in form; the different characters assigned to the Lamechs and the Enochs of the two lines, we find much that is plausible in Lenormant's view, that "both genealogies are ideally constructed in order to establish an exact and consistent parallelism between the two lines of descent, from the criminal and accursed son and from a just and blessed son, by marking the contrast between malediction and election in the contrast in signification of each line, which resemble each other so much in sound."

II. *The Biblical Material* may be considered under the following heads:

1) *The statement made concerning each patriarch*. This may be summarized in the formula: A lived — years and begat B; and A lived after he begat B, — years, and begat sons

¹ See *The Biblical World*, April, p. 266.

² See *The Biblical World*, April.

and daughters; and all the days of A were — years; and he died. It will be seen that the writer has given us (*a*) the number of years before the birth of the first son, (*b*) the number of years after the birth of the first son, (*c*) the fact that other children were begotten, (*d*) the total number of years of life, and (*e*) a statement of the death.

2) *Special information concerning Enoch (5:24)*. He is the seventh descendant from Adam; the number is not without its significance. He walks with God in contrast with those about him. In him, man approaches God most closely. His contemporaries were depraved. "He was not, for God took him." Nothing is said of sickness or burial. Was this death or translation? The world has understood the latter. Was the early removal a punishment? Was it a misfortune? Tradition has always understood it as something unusual, indeed, miraculous. One can hardly understand the "taking away" of Enoch aside from a belief in a future life. With this story we may compare that of Elijah, 2 Kings 2:9 and the reference in the Epistle to Hebrews 11:5; we recall also that Hercules, Ganymede, and Romulus are said to have been translated; that the Babylonian Hasisadra, the Noah of the deluge, was also translated. It was believed in Central America that the four progenitors of mankind were suddenly raised to heaven. Is it true that "similar events in heathen myths are kindred images of heavenly aspiration?" Everyone is familiar with the late legends regarding Enoch, and with the ascription to him of the invention of writing and of Babylonian astrology. Is there not meaning to be found in the number of his years, three hundred and sixty-five? "This wondrous issue of Enoch's life, filling in the middle of the time between Adam and the flood, was a preaching of repentance, and for the faithful, an object for the eye of hope to rest upon; it was, in the midst of the reign of death, a finger-post pointing backwards to show that an ascending development of man was possible even without death, and forwards, to show that the aspiration after redemption from the dominion of death and Hades would not remain unsatisfied."¹

¹ Delitzsch, *in loc.*

3) *The interruption in the case of Lamech (5: 29).* The utterance ascribed here to Lamech, when Lamech's son Noah is born, is in striking contrast with the insolent defiance of Lamech the Cainite. In a pun based upon a similarity of sound in the Hebrew between the name of Noah and the word meaning "comfort" or "consolation," he says: "This same shall comfort us for our work and for the toil of our hands, because of the ground which the Lord hath cursed." Noah is thus made to embody a prediction of relief and deliverance. To what is reference made? Is this relief to be found (a) in the permission given to eat flesh, so that "man is no more entirely dependent upon the uncertainty of the skies, finding in the use of flesh rest from the uninterrupted fatigues of agriculture, a consolation for the curse which has been pronounced?"¹ or (b) in "the vine which makes glad the hearts of men and gods, and which, through Noah, will bring joy and relief to the sin-cursed world?"² or (c) in the new era which Noah introduces, an era, the great feature of which is the promise, with its emblem the rainbow, the era of the new covenant made by God with man, "a pledge of the future total abolition of the curse, the future soul supremacy of love?"

4) Several explanations have been offered of the resemblances introduced in the names of the two lines. According to some, the people of the two lines were acquainted with each other, and since names were not yet common, nothing could have been more natural than for them to borrow one from the other. According to others, the two lists originally had the same object, to exhibit the first beginnings of the human race, one deriving the race from Cain, the other, from an ancestor, Abel; the addition of Adam was later. According to others, the similarity in the two lists is the result of an effort to make the parallelism of the two lines clear. As has been indicated, we have, according to Lenormant, an ideal representation of the character of each line, the one good, the other bad, the names being differentiated in order to convey these ideas.

5) One of the serious difficulties which presents itself to

¹ Kalisch.

² Budde.

many minds is the question of the long lives of the antediluvians. Here belong certain important considerations :

(1) *The evident meaning of the writer.* He says that the patriarchs lived hundreds of years. From all that can be gathered from the text, the writer evidently believed this. The people who heard him and men living in all periods of the world's history have accepted the statement.

(2) *The variations of the ancient versions.* The following table exhibits the number of years according to the Hebrew, Samaritan, and Septuagint, and according to Josephus. A glance at this table will show that the variations are many and interesting.

	HEBREW.		SAMARITAN.		SEPTUAGINT.		JOSEPHUS.	
	Age at son's birth.	Age at death.	Age at son's birth.	Age at death.	Age at son's birth.	Age at death.	Age at son's birth.	Age at death.
ADAM.....	130	930	130	930	230	930	230	930
SETH.....	105	912	105	912	205	912	205	912
ENOS.....	90	905	90	905	190	905	190	905
CAINAN.....	70	910	70	910	170	910	170	910
MAHALALEEL.....	65	895	65	895	165	895	165	895
JARED.....	162	962	62	847	162	962	162	962
ENOC.....	65	365	65	365	165	365	165	365
METHUSELAH.....	187	969	67	720	187	969	187	969
LAMECH.....	182	777	53	653	188	753	182	777
NOAH.....	500	950	500	950	500	950	500	950
SHEM.....	100		100		100		100	
DELUGE.....	1656		1307		2262		2256	

According to the Hebrew, the number of years from Adam to the deluge was 1656; according to the Septuagint, 2262; according to the Samaritan, 1307. If we study the history of interpretation, we find that each of these numberings has had its staunch supporters. The Hebrew was accepted by Jerome, Augustine, Buxtorf, Michaelis; the Septuagint, by the Hellenistic Jews and the early church; in more recent times, by George Rawlinson; the Samaritan has been less widely accepted, though in recent times one or two scholars have favored it.¹

Many explanations have been offered of the variations themselves. The following are a few of the suggestions that have been made: (a) They are due to accidental errors in reading and writing; (b) the smaller number of the Samaritan is due to an effort to decrease the length of life; (c) the changes in

¹ Bertheau; Budde.

the Septuagint are due to an effort to synchronize biblical and Egyptian chronology ; (d) the 1656 lunar years of the Hebrew would be 1600 solar years, making ten generations of one hundred and sixty years each, the duration of life in the first period, that in the second period being one hundred and twenty years ; (e) the Samaritan was the original and the number 1307 was changed to 1656 by the Hebrews in order to make Methuselah the only survivor at the time of the deluge. If the Samaritan version is accepted, Jared, Methuselah, and Lamech must have been living at the time of the deluge. If so, what was their fate?

Such explanations partake largely of the element of conjecture. A careful comparison of the three shows that the Hebrew list is to be regarded as authoritative. Moreover, in the Hebrew calculation there may be seen a plan. Accepting the summary of 1656, it will be found that from the beginning of the world to the Exodus covers 2666 years. This is equivalent to two thirds of four thousand, the number of years according to a common tradition from the creation of the world until the coming of the Messiah. This number of years is obtained by counting one hundred generations of forty years each. In other words, the numbers are based upon "arithmetical reflection," and the representation is an *ideal* one.

6) One must consider also the possibility or impossibility of this longevity. The ancients believed in the long lives of the first generations. Josephus suggests that man had been lately created and was consequently more vigorous ; that food was more appropriate ; that men in those days were more virtuous, and so were granted longer lives ; that the long life was given also that man might make astronomical and geometrical discoveries, the completion of the great year requiring six hundred years. The writer, according to Kalisch, represents that man was intended for an immortal existence, but sin introduced disease and his strength was gradually cut down until it reached its present limits. Each generation inherited less of the primitive vigor. The reduction was gradual, as is seen in the nine hundred and fifty years of Methuselah, the one hundred and seventy-five of Abraham, the one hundred and forty-seven of

Jacob, the one hundred and twenty of Moses, the one hundred and ten of Joshua, and the seventy of the Psalmist. Various considerations have been offered to explain the longevity; the climate was different, the life more simple and even, the paradisaical state was still at work, the food was better, men were more pious. But these attempts at natural explanations have long since ceased to satisfy, and it has been found most easy to understand that the longevity was a distinct act of grace furnished,¹ (a) "to show divine clemency in suspending the penalty of sin, (b) as a symbol of immortality which had been recovered for men by the promise of the woman's seed, (c) as a medium of transmission of the faithful for the benefit of the church and the world."

We are told that one person in one hundred thousand reaches the age of one hundred, one person in five hundred reaches the age of ninety; that in the mountains of South Dagestan it is not unusual for men to live to the age of one hundred and fifty, and in the Arabian deserts men sometimes live to the age of two hundred. According to physiologists, the present body cannot live more than two hundred years.

Manifestly one of three positions must be taken: the long lives are due to miraculous influence, or the original numbers have been exaggerated, or there must be found some way to evade the apparent meaning of the language.

7) *Various theories of explanation.* It has been suggested (a) that the names given us in this chapter do not represent individuals, but races or epochs, and that the meaning of each name presents the chief characteristic of the race or epoch; (b) that we have in the list only an abstract of the genealogy, one name perhaps in four or five, a method for which parallels are found in the genealogical statements of Matthew and Luke; (c) that the word "year" everywhere means "month" and consequently that a life of nine hundred and sixty years is to be reduced to eighty; (d) that the whole representation is mythical.

It would be easy to show the weakness of each of these explanations. In Genesis 10, the writer undoubtedly speaks of nations and cities rather than of individuals, but there is no trace

¹ *The Pulpit Commentary, in loc.*

of such a usage in this chapter. If language means anything, the writer wished to convey the idea that these were the names of men. If the list is only an abstract, it would be necessary to suppose that it originally contained eighty to one hundred names, instead of ten, but such a supposition is impossible in view of the specific character of the language used concerning the age of the father at the birth of his son. The reduction of years to months would furnish a natural explanation of much of the material; but upon the basis of this calculation Enoch would have been only five years old at the time of the birth of his first son. To assume that this is mythical is a gratuitous begging of the whole question. Some other explanation must be found.

III. We may briefly consider the material outside of the Bible which bears upon this subject.

1) According to Persian tradition, Gayomeratan, the typical man, is followed by nine heroes, mythical or semi-historical. Later tradition calls ten Peshdadian kings the first terrestrial monarchs, or men of the ancient law.

2) In the Hindoo tradition we find ten great saints, the offspring of Menu, ten personifications of Vishnu, while Brahma with nine others makes the ten fathers.

3) Among the Chinese the first historical king Hoangti is the last of ten emperors who have something of the divine nature.

4) Among the Germans and Scandinavians there were ten ancestors of Odin.

5) Among the Arabs, ten mythical kings of Ad, the original people of the country.

6) A historical papyrus of Turin, in its list of Egyptian dynasties, refers to ten kings who governed men at the beginning of things.

7) Very interesting is the tradition of seven instead of ten. Here may be noted the Cainite list, in which the names from Adam to Lamech, the father of the three, contains seven names. If in the Persian list the enumeration is begun with Yema, the first man, the number is seven. While the Turin papyrus of the Egyptian makes ten, the more generally received number in Thebes and Memphis was seven. The Chaldeans record six suc-

cessive divine revelations before the flood, and these with the flood make seven. In many cases the Hindoos substitute seven for ten, as in the seven great saints, the seven primordial fathers.

8) Among the Assyrians and Babylonians we have the names of ten antediluvian kings given by Berosus.

9) An Armenian tradition handed down by Abydenus tells of ten ancestral heroes.

10) It was a common belief that the earliest men lived to a great old age. The references to this belief in the records of Egypt, Phœnicia, Chaldea, and the most ancient Greeks are numerous.

IV. What now, are the results of the study and of the comparison of the material? These may be summed up as follows:

1) The biblical material and the outside material in form are of common origin.

2) That origin is difficult to determine. The number ten without question represents that which is complete. In the mind of the writer the period is a complete period in the history of the world.

3) The difference between biblical and the outside material are the same as those noticed in the preceding stories.

4) In estimating the material we may conclude

(1) From the literary point of view much cannot be said of chapter five. It is a table, not a story; a collection of statistics, not a picture. It lays claim to nothing more; it is nothing more.

(2) It is not historical in the proper sense of that word. The names are ideal names gathered from the stories known to all the world. The number of names, ten, is ideal. The number of years each patriarch lived is not known, there being three distinct accounts. Selecting that account which seems most original, we find that the total number of years is a portion of the ideal collection which makes one hundred generations of forty years each, four thousand, two-thirds of which have passed at the time of the exodus, one-third of which will elapse before the coming of the Messiah.

(3) Unless we allegorize or spiritualize the numbers, the chapter does not contain much that is religious. It is a priest, a

Careful, calculating, minute, precise priest, who has prepared the table. By itself the narrative teaches little ; but for the two interesting variations concerning Enoch and Lamech, from the ordinary style of the chapter, we should have little or nothing of religious value. We may compare the first ten chapters of Chronicles. Kalisch has thus described it : "The chronological list contained in our chapter specifies the generation between Adam and Noah ; between the first and second father of the human families ; between the unconscious innocence of infancy, and the self-acquired intellectual righteousness of manhood ; between the creation of the earth and its all but total destruction ; between the divine love which called man into existence, and the divine justice which, with grief and reluctance, was compelled to annihilate him."

(4) The connection with what precedes and follows is close. Chapter five continues from chapter 2 : 3. The thought is a continuation of the first story of creation. The language and the style are the same as those found in that story. We find here the same word for God, "Elohim," and the same characteristic expressions. It is followed by the story of the deluge in the time of Noah, whose familiar history is taken up later.

(5) What now is the purpose of the writer in presenting this table ? It was intended to bridge the chasm between the creation account and the deluge ; the creation account containing a covenant with Adam and culminating in the institution of the sabbath, and the deluge account culminating in the covenant with Noah, and the giving of flesh to eat. It is an outline ; a sketch of the history of this great cycle. The cycle is itself a complete and perfect one, and so the number of generations is a complete one. Ten means completion. The purpose of the writer is accomplished.

A FREE TRANSLATION OF THE SERMON ON THE MOUNT.

By The REV. E. P. BURTT,
Groton, Mass.

Desirability of a translation of this great Sermon into modern phraseology—The Sermon characterized.—The Sermon analyzed.—The Sermon freely translated.

The following may be considered by some as more than a free translation. It is precisely this : an attempt to present the essential meaning of the Sermon on the Mount in such a way as to give it more of the vividness and impressiveness which it had for its first hearers,—qualities now lost in a measure by the familiarity of its terms. Such an attempt will permit much freedom in amplification, condensation and change of construction. Underlying and connecting thoughts will sometimes be supplied, and less usual terms occasionally displace those more accurate. As in painting, minuteness in detail depends on the distance of observation, so here the general impression sought may really be made most accurate by a somewhat free use of a vivid, popular phraseology. At all events, if it stimulate others to a renewed study of the text itself, and thus lead to deeper appreciation and more spiritual response, it will have conferred its chief benefit.

This great address of our Lord is predominantly spiritual rather than ethical. If we regard it simply as a series of moral precepts, we may classify these precepts, to be sure, in a more or less orderly way, but the unity will be at best superficial, if not in many cases artificial. Surface rocks and ledges, widely separated, often prove to be united underground ; so these precepts, many of them apparently unrelated, find their unity in an underlying spiritual idea. If Jesus had used a text for this sermon, I could almost fancy him choosing those penetrative, spiritual words spoken on another occasion : "The kingdom of God is within you."

The purpose of this article will be best subserved by analyzing the discourse and throwing it into modern form. The analysis is first presented in full and then repeated with the translation.

Theme : CHRISTIANITY, A SPIRITUAL RELIGION.

INTRODUCTION : Its subjects congratulated, Matt. 5 : 3-16.

1. Their qualities and privileges ideally expressed, 5 : 3-12.
2. Scope and aim of their work indicated, 5 : 13-16.

I. RELATION TO THE JEWISH RELIGION, 5 : 17-48.

1. Continuity, 5 : 17-20.
2. Superiority, 5 : 21-48.
 - a. In its regard for others' rights, 5 : 21-26.
 - b. In its estimate of purity, 5 : 27-32.
 - c. In its estimate of truthfulness, 5 : 33-37.
 - d. In its spirit of meekness, 5 : 38-42.
 - e. In its spirit of love, 5 : 43-48.

II. ITS NATURE, 6 : 1-34.

1. Spiritual, as opposed to external, nominal religion, 6 : 1-18.
 - a. Stated, 6 : 1.
 - b. Illustrated, 6 : 2-18.
 - 1) Alms, 6 : 2-4.
 - 2) Prayers, 6 : 5-15.
 - 3) Fasts, 6 : 16-18.
2. Sufficient, 6 : 19-34.
 - a. Imperishable, 6 : 19-21.
 - b. Essential, 6 : 22-25.
 - c. Involves all lesser good, 6 : 26-34.

III. APPLICATION, 7 : 1-12.

This spiritual religion demands :

1. Charitableness, 7 : 1-5.
2. Wise use of holy things, 7 : 6.
3. Prayerfulness, 7 : 7-11.
4. Ethical perfection, 7 : 12.

IV. CLOSING APPEAL, 7 : 13-27.

1. Invitation, 7 : 13-14.
2. Warning against false teachers, 7 : 15-23.
3. Issues of obedience and disobedience, 7 : 24-27.

Introduction : *Christians congratulated.*

1. Their qualities and privileges ideally expressed.

"Blessed are they whose poverty produces humility of spirit, for to them belongs the kingdom of heaven. Blessed are they that mourn in penitence and submission, for they are the ones whom the Comforter shall comfort. Blessed are the gentle, unresisting spirits, for to them shall be fulfilled the Psalmist's words: 'They shall inherit the land.' Blessed are they who long for the character which God approves, as a starving man craves food, for they are they whose longing shall be satisfied. Blessed are they who show tenderness to others, for they shall be tenderly treated themselves. Blessed are the pure, not with the washing of hands and the baptism of the body, but with the cleansing of the heart, for they shall see God. Blessed are the peace-makers, for they shall be recognized as sons of God, bearing God's image. Blessed are they who have been persecuted for their conformity to God's requirements, for theirs is a sphere of life far removed from that of their persecutors, an everlasting kingdom in which they are kings and priests unto God. Blessed are you, my disciples, whenever reviled, persecuted, and robbed of reputation for my sake; be glad, yea, sing for joy, for you are in fellowship with the holy prophets whose recompense is abundant on high."

2. Aim and scope of their work indicated.

"You are the world's salt, its only hope of preservation from moral corruption. Hold fast, then, your integrity, for if the salt lose its taste, retaining only the appearance of salt, how can you restore its saltiness? Such salt has no effect, and is fit only for rejection and contempt. You are the world's light, nor can you escape your responsibility. A city built on a mountain crest cannot be hidden. You do not light a lamp in order to hide it, but place it upon a stand that it may light up the whole room. Thus freely let your light shine before men, in order that they may see your beautiful acts of goodness and give glory to your Father who is in heaven."

I. *Relation of Christianity to the Jewish Religion.*

1. Continuity.

"Do not think, as some have done, that I came to abolish the law or the prophets. I came not to repeal but to fulfill by a

perfect obedience ; for I assure you, until the heaven you see above you and the earth you feel under your feet, pass away, not the dot of an "i" nor the cross of a "t" shall pass from the law until all are accomplished. If any man, then, shall disobey one of these smallest commands and teach others so, he shall be counted lowest in my kingdom ; but whosoever shall both render and teach obedience shall be counted great, for I assure you, unless your obedience to the will of God be more complete and spiritual than that of the scribes and pharisees, you shall never enter my kingdom."

2. Superiority.

a. In its regard for others' rights.—"You have heard as the command given to God's ancient people: 'Thou shalt not kill, and whosoever shall kill shall be liable to prosecution.' But I tell you that anger against a brother man shall make you thus liable, and if you call him a rascal you shall be liable to prosecution before the supreme court, and if you call him a senseless reprobate you shall be liable to the worst punishment possible. The rights of your brother are so sacred that were you just offering a sacrifice you ought to stop and seek reconciliation with one whom you have wronged. If a creditor of yours is dragging you to court, acknowledge his right and your wrong. Make terms with him on the way, or else, when once he turns you over to the court, the law shall justly deal with you to the bitter end."

b. In its estimate of purity.—"You have heard the command: 'Thou shalt not commit adultery.' But I tell you that every man who looks at a woman that he may feed his lustful desire, has already defiled her in his heart. If your eye cause you to sin, out with it ; if your hand, off with it. Better to lose one part than your whole being. Cast out, then, these false desires. It was further commanded: 'If any man put away his wife, let him give her a bill of divorcement.' But I tell you that marriage is inviolable, and if a man put away his wife for any cause but fornication, he is responsible for the adultery that is involved in her second marriage."

c. In its estimate of truthfulness.—"Again, you have heard

the command : 'Thou shalt not perjure thyself, but render unto the Lord thine oaths.' But I say unto you, do not swear at all, for every oath is really an appeal to God. Swear not by heaven, it is God's throne ; not by earth, it is his footstool ; not toward Jerusalem, it is his royal city ; nor even by your head, for you cannot change the color of a single hair. Let your speech be simple truth, yea for yea, nay for nay. More than this has its origin in the father of lies."

d. In its spirit of meekness.—"You know the familiar maxim of the law : 'Eye for eye and tooth for tooth.' But I tell you, restrain your revenge yet more than this. Conquer by meekness. If any one hit you on one cheek, shame him by offering the other also. If a man will prosecute you to get your coat, give him your overcoat also. So in giving and lending, so in any matter. Rather than have a bitter, unbrotherly spirit, give up even your rights."

e. In its spirit of love.—"Ye have heard it, too, as God's law : 'Thou shalt love thy neighbor and hate thine enemy.' But I tell you, love your worst enemies, and plead even for your persecutors, that you may become in spirit like your Heavenly Father, for he causes his sun to shine and his rain to fall on bad men as well as good. For if you love those who return your love, and are courteous to your friends only, what does that amount to ? The most irreligious people do as much as that. But you must be perfect in love, after the likeness of your Heavenly Father."

II. *Nature of Christianity.*

1. Spiritual, as opposed to external, nominal religion.

a. Stated.

"Be careful, lest, for the sake of winning their praise, you make a display of your religion before men, thus proving its falsity and losing all spiritual recompense."

b. Illustrated.

1) In the matter of alms.—"Whenever you give, do not make a parade about it as the hypocrites do, that they may be honored by men. I assure you they have their pay in full when men notice them. But in your giving let not even your left hand know what your right hand is doing. Let there be no self-

gratulation, that your gift may be in secret, bestowed for its own sake alone. Then shall He, who notes every secret act, your Father, honor it and bless you."

2) In the matter of prayer.—"Whenever you pray, you shall not be as the hypocrites. Because they like to stand in the churches and public places to pray, that they may be seen by men. They have their full pay when men notice them. But whenever you pray, let it be a matter between your soul alone and God, an exercise suited for the chamber with door fast shut. So will the Author and Lover of reality hear and answer. And, in the act of prayer, do not mumble over cant repetitions like the heathen, who think that prayer is effective according to its length. Your Father knows all your needs before you pray. Let your prayer be brief, real. For example:

'Our Father, thou who art in the heavens,

May thy name be revered as holy,

May thy reign on earth be established,

May thy will be done on earth even as it is in heaven.

Give us to-day the food we need,

And forgive us our sins, even as we have forgiven those who have sinned against us.

And bring us not into temptation, but deliver us from the Evil One.'

Exercise, therefore, toward others that spirit of forgiveness which you desire your Heavenly Father to show toward you, and which will make it possible for you to receive the benefits of his love."

c. In the matter of fasts.—"And, whenever you fast, do not make a show of fasting as the hypocrites do, for they even cover their faces with dust and ashes, the ensignia of penitence, that they may seem holy to men. They get their full reward in the praise of men. But, whenever you fast, let your appearance be as usual, that your fast may not be noticeable to men. So shall the God of reality be pleased."

2. Sufficient.

a. Imperishable.—"Treasure not up for yourselves riches on earth, where moth and rust eat away and thieves break in and

steal. But lay up treasures in heaven, where there is no moth, no rust, no robber. For, where your treasures are, there will be your thought and desire."

b. Essential.—"The only source of light for the body is the eye. If, therefore, the vision be clear, the body has abundance of light; but if it be poor, to that extent must the body suffer darkness. Even so with the soul. Clear vision gives truth and light, corrupt vision gives moral darkness. Choose, then, between these two. No man can serve two masters. He must belong to one or the other. You cannot serve God and gain. But, having chosen God, be not anxious about the earthly treasures, food, clothes, houses. Man is greater than his environment. The God who made the greater can surely provide the less."

c. Involves all lesser good.—"Learn a lesson from the birds in yonder sky. They do not sow nor reap, and are cared for by their Creator. Is not a man worth far more in the eyes of his Maker than a bird? Anxiety accomplishes nothing. You cannot even add a span to your appointed life. And as for clothing, learn from the lilies, which toil not and spin not; yet Solomon in all his splendor was not so royally dressed. If God so clothes the grasses of a day, will he not much more clothe you? Be not troubled then, saying: 'What shall we eat, or drink, or wear?' for these are things the heathen seek for. Your Heavenly Father knows all your outward needs. Give your supreme attention, then, to his kingdom and his righteousness, and all necessary things shall be added. It is not worth the while to trouble about to-morrow, for thus you bear its burden twice."

III. *Application.*

Christianity demands:

1. *Charitableness.*—"Set not up yourselves to be judges of others, for if you judge others uncharitably, what judgment can you expect for yourselves? How also can you help your brother if you magnify his faults and minimize your own? Get the beam out of your own eye before you try to remove the splinter from your brother's eye."

2. *Wise use of holy things.*—"On the other hand, there are people toward whom severe judgment is all too lenient, who

treat religion as some would pearls. You would not take the shew-bread from its holy place and cast it out into the street for dogs to defile and devour. Neither ought you carelessly to subject the holy things of religion to the ridicule of such people. No good will be done, while you will suffer needless persecution."

3. Prayerfulness.—"Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. For every one who asks, receives, and he who seeks, finds, and to him who knocks, it shall be opened. What man of you would give his child a stone when he asked for bread? Or if he wanted fish, a snake? If you, then, evil as you are, understand how to make good gifts to your little ones, how much more will your Heavenly Father give good things to those who ask him!"

4. Ethical perfection.—"Whatsoever, then, you wish to have others do unto you, do unto them, for this sums up the ethics of the whole Old Testament religion."

IV. *Closing Appeal.*

1. Invitation.—"Enter in through the narrow gate which calls for self-sacrifice and denial, because spacious is the road that leads away to destruction, and it is thronged with travelers; but narrow is the gate and difficult is the road that leads away unto life, and few are the ones who find it."

2. Warning against false teachers.—"Beware of false teachers, who are lambs outwardly but in spirit are wolves. By their fruits you can tell them. Do grapes grow on thorn bushes or figs on thistles? Even so a sound tree cannot produce poor fruit, nor an unsound tree fair fruit. Such teachers will reap bitter consequences. Every tree that produces bad fruit must feel the axe and the fire. Professions will not avail at the day of judgment. What though they say unto me: 'Master, Master, we were inspired teachers, and by thy name cast out demons, and did many mighty deeds.' Then I also will make my profession unto them: 'I never knew you at all. Away from me! ye that work lawlessness.'"

3. Issues of obedience and disobedience.—"Every one, therefore, who hears my words and lives according to them, shall be likened to a far-sighted man who founded his house upon bed-

rock. And the tempest broke overhead, and the mountain torrents rose, and the storm-winds blew and fell upon that house, and could not overthrow it. But every one who hears these words of mine and obeys them not, shall be like a foolish man who founded his house upon the sand. And the tempest broke above it, and the mountain-torrents rose, and the storm-winds blew and pounded against that house, and it fell—and great, indeed, was its fall.”

"CHRISTIANITY AND OLD TESTAMENT CRITICISM."

By W. TAYLOR SMITH,
Exeter, England.

The unpretentious pamphlet, whose title is given below,¹ the substance of which first appeared in two articles in *Neue Jahrbücher für deutsche Theologie* confirms the impression produced by the *Einleitung* that Dr. König has a better claim than any other living theologian to be considered the intellectual and spiritual successor of the late Dr. Franz Delitzsch. Like him, a scholar and a Christian of the first order, he at the same time commands the respect of advanced critics, one of whom has frankly recognized his phenomenal erudition, and appeals strongly to all lovers of the Lord Jesus Christ. The purpose of this "word of peace" is to show that the criticism of the Old Testament, rightly conducted, is not only compatible with Christian faith but is imperatively demanded by it. After a short introduction, Dr. König calls attention in the first place to the absolute necessity for critical operations on the part of the reader of the Old Testament as evidenced by the contents of the book itself. Several pairs of parallel passages representing two or three classes of phenomena are singled out as examples. In Leviticus 11 : 14 we find in our present text *da'a* rendered in the English bible ("kite,") but in the corresponding passage in Deuteronomy 14 : 13 we have *ra'a* ("glede"). One of these readings must be wrong, so criticism is inevitable. Again, in 2 Samuel 23 : 36, mention is made in a list of David's warriors of "Igal, the son of Nathan," but in 1 Chronicles 11 : 38 the same person is called "Joel, the brother of Nathan." Here again criticism is obviously necessary. A still greater difficulty is presented by the divergent accounts of Saul's first interview with David in the First Book of Samuel. The discrepancy is unmistakable, so that here, too, criticism is unavoidable.

¹ Alt-testamentliche Kritik und Christenglaube : Ein Wort zum Friede. Von Edouard König.

able. Nor is it in narratives alone that difficulties of this kind occur. The text of the decalogue as given in Deut. 5:6-21 exhibits considerable variation from that found in Exodus 20:2-17. Which of the two reports gives the original words? Surely here also is matter for criticism. After thus demonstrating the impossibility of intelligently reading the Hebrew Scriptures without resorting to criticism, our author asserts in eloquent language the substantial unity of the Old Testament and the superficial nature of the changes of opinion necessitated by critical methods. "No contradictions," he writes, "have been found in the Old Testament in reference to the religious and moral prerogatives of the legitimate religion of Israel." The historical character of all the foundation pillars of that religion stands unshaken. The whole trunk, so to speak, of the intellectual and spiritual quantity which it represented was in existence from the time of Moses; and the only changes which occurred consisted in the ramification of the branches, in the variation of the color of the leaves and the amount and quality of the fruit. It is also maintained that criticism has removed none of the fundamental elements of Israelitish worship. From the time of Moses there was a central sanctuary. Nor has it destroyed the belief in a written basis of revelation as early as the time of Moses. Ancient Israel was never entirely destitute of a literature which was regarded as sacred and authoritative. The chapter closes as follows: "It has therefore been proved that the right criticism of the Old Testament has a necessary relation to the faith of the Christian because it operates only on account of objectively certain reasons; and that this relation loses even its negatively hostile character because right criticism refers only to secondary and tertiary elements of the Old Testament." Dr. König then passes to the nature, basis, and object of faith as confirmatory of his contention for the necessity of Old Testament criticism. The act of faith, he maintains, includes the exercise of the judgment. God's grace indeed, *gratia praeveniens* precedes man at every stage of his development, but man is intended to seek and find the pearl of truth, and this process involves discrimination. Faith is not mysticism or quietism. It is the intelligent act of a being who

consciously possesses freedom of choice. The basis of faith consists of the original utterances of the heralds of revelation. But in order to ascertain in what writings these utterances are deposited, criticism is necessary. The Scriptures must be separated from the sacred writings of other religions, such as the Koran, and from other literature representing the same faith but standing on a lower level, such as the books found only in the Greek Bible and usually called the Apocrypha, and the so-called Pseudepigrapha. Apropos of the Apocrypha, Dr. König devotes several pages to a defence of their rejection from the Canon in answer to recent Roman Catholic polemic. Faith is neither enthusiasm nor traditionalism, but confidence in the testimony of prophets and apostles, and that cannot be ascertained without criticism. The analysis of the act of faith and the discussion of the basis of faith, therefore, distinctly encourage Old Testament criticism. There remains the object of Christian faith, the Lord Jesus Christ. What is the bearing of Christ's recorded teaching on the subject? Does it discountenance Old Testament criticism? Dr. König's answer to this momentous question is singularly able and suggestive, although it is a little difficult to follow him as to some details. After premising his full and solemn recognition of Christ as the real Word of God become flesh, he devotes attention to three sets of passages which, however, are not held to have equal weight: (1) The references to Moses in the words of Christ as preserved in the Gospels are considered insufficient to warrant the positive assertion that the Lord ascribed the whole Pentateuch to Moses. The absence of the name of Moses from the Sermon on the Mount just where it might have been expected, and the substitution for it of the vague expression, "them of old time," is a remarkable phenomenon, though it is unsafe to make it the basis of a positive conclusion. (2) Another set of passages points at "pedagogic consideration" on the part of Christ for those round about him. He paid the half shekel, though not bound to do so, and though its significance had almost expired. He cleansed the Temple, though he was well aware that the Temple and its services were doomed. He spoke like others of the sunrise and of the smallness of the mustard seed. He said to

his disciples, with reference to the Baptist, "If ye are willing to receive it—this is Elijah which is to come" (Matt. 11 : 14). It is evident that he kept much that he knew even from those nearest him. It is not possible that he may have possessed a fuller knowledge than he manifested of the gradual expansion of the Mosaic Law and the indirectly Mosaic origin of much of the Pentateuch? (3) A third group of passages refers to a theme which can only be handled with exceeding reverence. Twice is mention made of the growth of Jesus. He is said to have become poor for our sakes and to have emptied himself by taking the form of a servant. It is not possible that this humiliation may have involved temporary loss of some of the knowledge possessed in the state of existence prior to the incarnation? This bold thought which is put forward with becoming hesitation is illustrated in the appendix by a striking figure. The act of incarnation is likened to the plunge of some strong swimmer into the waves for the purpose of saving a drowning man. As in such a case there is a temporary recession of part of the treasures of consciousness in the one all absorbing effort, may there not have been something analogous in the experience of the Word become flesh? May not a part of Christ's absolute knowledge have been pushed for the time into the background? Many will no doubt be startled by this audacious image, but the line of thought which it embodies is worthy of careful consideration. The argument is conducted throughout calmly and reverently. Fruitful hints often very felicitously expressed are freely interspersed; and the author's amazing stores of learning have enabled him to illustrate his positions by many interesting facts and apt quotations. Taken all in all, this modest little pamphlet (for it comprises less than a hundred pages) is a master-piece of evangelical scholarship. Seldom has a work so solid, so eloquent, and so devout issued from the pen of a German professor.

HINDUISM'S POINTS OF CONTACT WITH CHRISTIANITY.

By MERWIN-MARIE SNELL.

III. THE CREATION.

Hindus not all pantheists; oldest sects believed in creation; the Sāṅkhya a dualistic atheism; the true Yoga or dualistic theism; most schools based on Vedānta; forms of dualistic monism; purified monism; modified monism; 'Saiva philosophies dualistic; Mīmāṃsā alone orthodox; doctrine of the Upanishads; the absolute monism of 'Sankara; the recognitive system a subjective idealism; 'Sankara's school not idealistic; its resemblance to Thomism; dynamism supported by science—accepted by Catholic, Protestant and Liberal—explains Māyā; Prakṛiti; 'Sakti; the 'Sākta schools; the modern Yogis; Day and Night of Brahma; Spencer's similar conception; Christian theology not hostile to it; Orthodox Vedānta develops doctrine of creation; eternity of universe not a fundamental problem; recapitulation.

Almost all well-informed Occidental students suppose that the Hindus are pantheists, and that they believe in the eternity of the universe. This is true in a certain sense, and in various degrees, of some of the schools of Hindu thought, but by no means of all. Only the *advaita* schools can possibly be called pantheistic, and the followers of the Kaivalyādvaita repudiate with apparent justice that charge, although they are the very ones whom the Western thinkers generally have in view in making it. Their school, the one founded by 'Sankarā'cārya, is that which we are in the habit of considering the orthodox Vedānta, and it is much the most numerous branch of the *advaita* family. Its conception is a unique one which, according to the habit of mind of the individual adherent, veers between a pure subjective idealism and the mystico-scholastic view of absolute and relative existence. The philosophical schools which Hindus are in the habit of considering the oldest, the Nyāya and the Vaiśeṣika, believe in the real existence of the outer universe and its creation by a personal God exterior to it. This continues to be the view of the Nyāyikas of Bengāl, and also that of the Lin-

gaites, and some other 'Saiva dualists of mediæval and modern times, and a considerable portion of the unsectarian Hindus.

The doctrine of creation out of nothing does not seem to have been explicitly formulated. It is commonly stated that Vai'seshikas believe the world to have been constructed out of eternally existing atoms, and that all schools of Hindu philosophy hold to the maxim *Ex nihilo nihil fit*. But there are native scholars who contrast the creation-theory of the Nyâya and Vai'seshika with the evolution theory of the Sâṅkhya and Vedânta; and there is strong reason to believe that the former tend to assume a direct creation without preëxisting material. At any rate it is certain that they have always considered that the universe as we know it, in its organized and functioning state, owes its origin to Deity; God, they say, "sets in motion all other causes and is set in motion by none." Their apologists, indeed, were from the beginning in the habit of proving the divine existence by the design-argument and other methods familiar to Christian philosophers. There have doubtless been among them, as among the Vedântins, various minor schools which have given different interpretations to the fundamental postulates of their system.

For this theory of the making of the world by a God outside of it, the Sâṅkhya philosophy substituted that of a spontaneous evolution of nature (*prakṛiti*) in the presence of a host of impassive, eternal spirits (*purushas*) and for their ultimate benefit. It lays stress upon the principle that "nothing can come from nothing" in the vindication of its position against that of the Nyâyikas (which is a strong confirmation of the view that the latter did teach creation out of nothing), and postulates the eternity of the universe in both its elements.

The Jains, also,—who, if they had originated fifteen hundred years later than they seem to have done, would have been classed as a sect of Hinduism instead of as a separate religion—believed in the real and eternal existence of the material universe.

Out of the Sâṅkhya philosophy grew a dualistic theism which explicitly asserts the eternity of the soul and of the uni-

verse while recognizing a Supreme Being who rules over it. This is represented by the Yoga school of Patanjali, the 'Saiva proper or orthodox Mahe'svara, and the old Pa'supata of Nakulisa.

But all of these schools have acted upon and been in turn affected by the Brahma Mimânsâ or Vedânta. Upon this the greater part of the developed philosophical systems of the present day claim to base themselves. All the schools founded upon the Vedânta sūtras claim to be monistic (*advaita*) at bottom, however dualistic the system which they have actually developed.

Hence we have the anomaly of a dualistic monism (*dvaitâdvaita*), which was taught by Purna Prajña or Mâdhva, and is accepted by the sect which bears his name. The authorship of this philosophy has been attributed to Nimbâditya, and it is said to be professed by his followers, as well as by the 'Caitanyas of Bengal.

The Mâdhva view seems to be that God and the soul are distinct and eternal, but that the latter exists only in germ within the divine essence during the Nights of Brahma, those periodic intervals of the disappearance of the universe in which almost all Hindus believe. As the Mâdhvas are distinguished from the Râmânujas by the recognition of only two, instead of three, enduring principles, although some of the best authorities, such as the Sarva Dar'sana Sangraha, attribute to them the assertion that the material universe is likewise real, it would appear that they consider the latter to be only temporarily projected by Deity during the periods of its manifestation, and yet that while it does exist, it is distinct from him.

If the Nimbâdityas and 'Caitanyas really do belong to the Dvaitâdvaita school, instead of to the Vi'sishtâdvaita, they must occupy an intermediate position, asserting with the former the non-identity of the soul, and perhaps of the universe, with God, during the period of cosmic existence, but alleging that they are both merged in him at last. There is evidently some difference of opinion, at least among the 'Caitanyas, as Wilson remarks that some of the latter admit a final *sayujya* or absorption of the soul into God, while others deny it.

In the Vi'suddhâdvaita school (purified monism) of Vallabhâ-'cârya we have a system not very dissimilar from the modified Dvaitâdvaita that we have attributed to the 'Caitanyas and Nimbâdityas, but more pantheistic in its character. According to it the universe is produced by a manifestation, in different degrees, of the being (*sat*), knowledge ('*cit*'), and bliss (*ânanda*) of God. In inanimate matter there is a manifestation or evolution of being, but a withdrawal or involution of knowledge and bliss; in sentient existence there is a partial evolution of the latter, and in the higher animals and especially in man a much fuller evolution of both knowledge and bliss. This becomes more and more complete as we ascend the hierarchies of the angels (gods), but only in Vishnu himself, their source and the Supreme and only Deity, do the three attributes reach the fulness of their proper infinitude.

The Vi'sishtâdvaita system (modified monism) would appear to be the most distinctly pantheistic in theory of any of the Hindu systems, since it asserts more categorically than any other that everything which exists is a part of God. But such is its peculiar doctrine that in practice the system becomes dualistic. Its pantheism is, in fact, neutralized by its recognition of a personal God distinct from the universe and the soul. God exists to all eternity, according to it, in three forms, as I'svara (the Lord), the soul, and the universe.

This was the doctrine of Râmânuja, and it is accepted, not only by the sect that bears his name (the 'Sri Vaishnava), but also by the Râmânandas and most of the minor Vaishnava sects. A comparison has been made between the vi'sishtâdvaita and dvaitâdvaita Vaishnavas on the one hand, and the two great historic 'Saiva schools, the Pa'supata and orthodox Mahe'svara,—which we have already mentioned among the openly dualistic schools—on the other. Barth suggests that the Pa'supatas are really vi'sishtâdvaitins and the orthodox Mahe'svaras dvaitâdvaitins. But there is no evidence that either of these 'Saiva schools ever pretended to be advaitin, and their real position is probably that to which we have assigned them. They represent a fusion of Nyâyika theism with the Sâṅkhya evolutionism, and at the same

time form the connecting link between the acknowledged dualism of the Nyâyikas and Sâmkhyikas and the hardly less dualistic systems which purport to be Vedântin.

While all the old systems are still studied, and have a certain academic following in something like their original form, it is unquestionably true that they all tend to become *vedântised*. While the Nyâya and the Sâmkhya, with their supplementary systems, were largely the products of independent speculation and scientific research, the Mîmânsâs, and they alone, profess to base themselves upon the Vedas; and the well-nigh universal authority which these books enjoy, even among those sects of Hinduism that make little or no practical use of them, has naturally told powerfully in favor of the philosophy which they sanction. The Mîmânsâs are, in fact, the only orthodox philosophies, as they alone are based upon revelation ('S'ruti); the two Nyâyas and the two Sâmkhyas had to purchase recognition as "orthodox" by an admission of the authority of the Vedas—that is, for all practical purposes, the Upanishads, which unquestionably teach, when taken as a whole, a form of the Vedânta.

The general doctrine of the Upanishads is perhaps best represented by the system taught by the Pân'carâtras, a sect mentioned in the Mahâbhârata, who, with the Bhâgavatas, sometimes identified with them, were the forerunners of the modern Vaishnavas. The world was still considered real, and both it and the soul were viewed as temporarily distinct from God during the period of manifestation, although having sprung from him and destined to be ultimately reabsorbed in him again. Even the Vedânta sutras will bear an interpretation akin to this, and Râmânuja has good claims to be considered a better expositor of them than 'Sankara.

But 'Sankara, who was the chief instrument of the final triumph of Hinduism over Buddhism in India, has exercised a dominating influence on Hindu thought, so that almost every rival system has in course of time become more or less indebted to his, and his is properly considered *the* orthodox philosophy, par excellence. The characteristic features of his philosophy are the identification of the inner self with Brahman, the one only exist-

ing being, impersonal, and devoid of all attributes or qualities ; and the assertion that all the universe, including the gods and the human body and all human faculties and powers, are the product of Mâyâ.

This much is commonly recognised and understood ; but the word Mâyâ is translated "illusion," and it is usually supposed that the Vedântin doctrine is idealistic, and that in its view the universe has no objective existence. This was certainly the case with the Pratyâbhijna (recognitive)¹ school described in the Sarva Dar'sana Sangraha, but it would be hardly just to attribute it to the Kaivalyâdvaita (*i. e.*, absolute monism—as 'Sankara's philosophy is sometimes designated to distinguish it from the Vaishnava *advaita* schools) as a whole. In fact, many able and scholarly Âdvaitins of 'Sankara's school assert that if Mâyâ be translated "illusion" the latter word must be taken in a sense different from that in which it is ordinarily understood. They say, that the universe can neither be asserted to be existent nor non-existent. Not existent, for it has no independent entity, and is simply a temporary manifestation of the Self-existent ; nor is it non-existent, for it is not a mere figment of fancy, but is really objective to us. When we look at any object, say a table, we instinctively attribute to it absolute existence ; that is to say, existence of such a kind that if we could imagine everything else destroyed it would still remain. Further contemplation, however, shows that there is but one absolute Being, of which the universe is no more than a shadow ; this it is which is alone real, Âtman, Brahman, the Eternal One.

This view is not dissimilar, at bottom, from that of the Thomists, and of certain more modern types of European thought. Aquinas taught that God alone has being in the full and absolute sense of the word. His existence is necessary and independent ; that of creatures is contingent and wholly dependent upon him. The withdrawal of the divine energy from any being for one instant would reduce it to its original nothingness.

¹ By a mistake I named this in my first article (see March number) among the dualistic schools, although it is in fact the most monistic of all. It should perhaps stand in a separate category, in which the Yoga'câra Buddhism would fall if it came within the scope of our discussion.

Modern science has furnished the materials for an elucidation and development of the scholastic cosmogony, in the dynamic theory of the universe. This argues that, since every perceptible phenomenon, including matter itself, is reducible to terms of force, the universe is, in fact, nothing more nor less than a vast plexus of forces. Without mentioning any of the eminent physicists who hold this view, it may be remarked that the great Jesuit mathematician and philosopher, Beyma,—one of the most powerful minds of the nineteenth century, though silenced and buried in obscurity by his superiors in the interests of a sterile scholasticism, to the everlasting disgrace of his society,—built his world-system wholly upon this hypothesis. Some of the most advanced thinkers of the day, including Le Conte and Martineau,—note that the names mentioned represent the three extreme angles of Christian thought, Catholicism, Protestantism (in its Presbyterian form), and Liberalism—have accepted dynamism in the form of a teleo-dynamic theory which considers the forces of nature, including those that constitute matter and spirit, as direct and continuous effluxes of the divine Will, so that they may be properly considered, from one point of view, “the will of God in action.”

Now this is exactly the same as to say that the universe is a product of *Mâyâ*. That term is used by most of the existing schools of Hinduism to signify the creative or directive energy of God. This is in accordance with the etymology of the word, which is, moreover, constantly used in the oldest Vedic literature in the sense of making, forming, or producing. In 'Sankara's Vedânta all creatures considered in their inmost selves are *Mâyâ*; considered as perceptible objects they are the product of *Mâyâ*. *Mâyâ* is constantly used among Hindus of various schools as a synonym for *Prakṛiti* on the one hand, and for 'Sakti on the other. *Prakṛiti* may be roughly defined as Nature considered in itself; *Mâyâ*, as Nature considered in its relation to God; and 'Sakti, as God considered in relation to Nature.

In most of the Hindu sects, both Vaishnava and 'Saiva, there is associated with the masculine deity a feminine counterpart, spoken of in the popular language as his wife. But the wife or

'Sakti of God is usually explained to be his personified desire (*Ic'chârûpa*) or active will; in the dualistic sense she is the will which shapes and directs the world; but in the Vedânta of 'Sankara she is the energy which constitutes the perceptible universe.

The Kaivalyâdvaita-vâdins evidently differ considerably among themselves in their way of looking at Mâyâ. The Kabir Panthis, and their allied sects, who pretend to belong to this school (but who appear to be practically more in touch with the Vaishnava advaitins from among whom they sprang), despise Mâyâ, whom they strongly personify under the name of Âdi Bhavâni Prakṛiti, as a spirit of delusion and the authoress of all ill. On the other hand, the sannnyâsis of 'Sankara, and a majority of his followers, pay her the profoundest veneration as the great mother, the source of all existence, as do many of the Vi'sishtâdvaitins.

The 'Sâktas, a numerous class of sectaries, all of whom are commonly reckoned among the Kaivalyâdvaitins, make the 'Sâktis, or various manifestations of personified energy, the chief objects of their veneration. They venerate a vast hierarchy, the lower members of which are included in the higher, and which is crowned by Mahadevî or Mahâmâyâ, who embraces or produces everything that exists. Some of the 'Sâktas go further still, and identify her with Brahman, which introduces a pantheism much more explicit than that attributed to the normal Kaivalyâdvaita.

The members of the Yoga Order, who, as a class, follow no longer the Yoga of Patanjali, but the eclectic system embodied in the Svetâsvatara Upanishad and the Bhagavad Gita, which is Kaivalyâdvaitin, preserve enough of the spirit of Patanjali's system to practically take for granted the existence of the world, and to oppose the illusion of its permanence rather than that of its reality; though they do not appear to venerate, as the sannnyâsis and the 'Sâktas do, the personified Mâyâ as the efficient and material cause of the world.

A peculiar feature of the Hindu cosmogony, which has been several times incidentally referred to in the present article, is the notion of an alternating series of manifestations and retractions,

or creations and destructions, of the universe, or periods of existence and non-existence of it. By the power of *Mâyâ*, in conjunction with Deity, the universe comes into being and lasts throughout the "Day of Brahma;" finally it disappears again, and the ineffable Being broods alone in the abyss, with *Mâyâ*, his prolific Will, asleep in his bosom,—and this is the "Night of Brahma."

This is akin to Herbert Spencer's conception of the vast secular succession of evolutions and dissolutions, and suggests the theological speculations which have from time to time arisen in Christendom as to whether other universes may have existed and have been destroyed before ours came into being.

Christian theology, preëminently pragmatic as it is, has been shy of speculations reaching into remote distances of time and space, and has as a rule concerned itself only with our own universe, without either affirming or denying the possibility or probability of preceding or succeeding ones. There appears to be nothing contrary to any form of the Christian religion in the supposition that innumerable universes have existed and been destroyed before ours came into being, or will exist after ours has come to an end.

As to the Vedântin conception of *Mâyâ*, I think enough has been said to show that it is in some cases, at least, only another way of putting the eminently Christian doctrine that God is the one absolute Being; that all things else are entirely dependent upon him, caused and maintained by his will alone, and utterly illusive in so far as they appear to us to be permanent, necessary, and self-dependent realities.

The orthodox Vedânta completes the circle of Hindu thought by practically reviving the *Nyâya* pre-supposition of creation out of nothing, and elaborating it in a wonderfully subtle way. The hypothesis of the production of the universe by the direct will of God, without any materials out of which to construct it, is, in fact, the doctrine of creation out of nothing in its only conceivable philosophic garb. It is by no means pantheistic in its typical Vedântin form, for *Mâyâ* and all its products are there sharply distinguished from Brahman. Even those Vedântins who pay

divine honors to Mahâmâyâ dô not, with the exception of the out-and-out 'Sâktas, extend her divinity to all her works ; and even where this is done, it can be understood in the same sense in which Christians speak of the universe as the garment, the symbol, the manifestation, or the revelation of God, and therefore divine by reflection of his divinity.

It cannot be said that the 'Sankara Vedântins affirm in any sense the eternity of the universe. An eternal series of universes, one after the other created and annihilated, is by no means equivalent to one eternal universe. As above observed, Christianity in its most orthodox forms does not deny the creation and destruction of other universes, contenting itself with affirmations regarding that one in which we live. No orthodox Christian could possibly deny the eternity of the universe more clearly and strenuously than the 'Sankara and his followers do. In this they stand nearer the traditional Christian position than any of the other Vedânta schools or even the non-Vedântin dualists ; for those of the latter who seem to assume the creation out of nothing have not been in the habit of asserting it so explicitly. The chief difference between 'Sankara's doctrine and that of Christian theologians is that the former is more philosophically elaborated while the latter is simply a settled dictum based on purely exegetical and traditional grounds. Here we see a fresh instance of the contrast between the philosophical preoccupation of orthodox Hinduism (the Non-sectarian Vedânta) and the wholly religious and practical spirit of Christianity.

I would, however, venture to suggest that the question of the eternity of the universe is not a fundamental one, all the demands of religion being fully met by a recognition of its constant and entire dependence upon the creative power of God. And when it is asserted that God is above time, that past and present and future are all one to Him, and that time itself is in fact a part of creation, it must be remembered that in that case there was no *time* when the universe did not exist, and thus the problem of its eternity is reduced almost to a matter of empty verbiage ; all the more if it be asserted with St. Thomas Aquinas that the creative act of God is eternal. This is an aside, but the point

is worthy of note, since if the considerations just given are really just, one of the great issues between Christian Orthodoxy on the one side and many forms of liberalism and paganism on the other is thereby obliterated.

To sum up the results of our examination of the Hindu cosmogonies, it appears that the ancient Nyâya and Vai'seshika schools and their modern representatives assume, perhaps without directly asserting, a creation out of nothing ; that the 'Sankara and Yoga, which denied it, have been largely absorbed into Vedântin schools ; that the 'Saiva and other non-Vedântin dualists who assert the eternity of the universe, nevertheless, with the exception of the few remaining Sâmkhya and 'Sunya atheists (and also of the Jainas, who, however, are not counted as Hindus), recognise its absolute dependence upon God and his sovereignty over it ; that the various Vaishnava schools that hold modified forms of the Vedânta (Vi'sishtâdvaita, 'Suddhâdvâita and Dvaitâdvaita), even when they assert the universe to be formed out of the divine essence, or to constitute part of it, still distinguish sharply between the soul and the universe on the hand and the Divine Personality on the other ; and, finally, that the Kaivalyâdvaitins (orthodox Vedântins) themselves usually teach creation out of nothing—*i. e.*, without pre-existing material, and not out of the Divine essence—in the most explicit manner.

The Bible in the Sunday School.

SUGGESTIONS FOR IMPROVEMENT IN SUNDAY SCHOOL WORK

By Rev. W. G. FENNELL,
Meriden, Conn.

I. *The real purpose of Sunday School work.* To lead the pupils to a knowledge of the essential contents of the Bible, to the end that they may become efficient members of Christ's kingdom. In doing this they will find moral and spiritual blessing for themselves, they will become forces for righteousness in the community, and will inherit eternal life.

II. *Some of the difficulties that present themselves* in attempting to obtain such knowledge as will produce these results: (1) The brief time obtainable for covering such a large amount of material. (2) The difficulty of placing one's self in touch with the life and thought of past nations. (3) The fact that we have been able to place so little emphasis upon the adequate preparation of teachers for so great a responsibility. (4) The want of inclination to careful study on the part of pupils. They do not feel the same compulsion as in the secular school, and the heart is not naturally attracted to religious truth.

III. *Defects in the present system.* (1) Want of unity; we have isolated facts rather than presented a natural unfolding of the thought. (2) As a result the pupil's conception of truth is often narrow and superficial, and sometimes entirely false. Instead of trusting the writer's order, we have chosen texts from every writer and formed mosaics of our own design. Prejudiced men, assuming this right, have made the Bible teach any doctrine or any heresy even that they pleased. (3) In choosing texts or select passages we have ignored whole sections of the Bible, and sometimes the very portions which were necessary to the interpretation of our favorite passages. In moral teachings, as also in doctrine, pupils have often been limited to a narrow range. Platitudes have taken the place of broad and inspiring views of truth. We have been dealing with the facts of history rather than with the philosophy of the facts. (4) The defects are proved by the results. With all the moralizing and doctrinal teaching, we are deplorably lacking in ethical culture, while it is rare to find a pupil who has any clear idea of even the vital principles of salvation.

IV. *Other characteristics of an ideal system.* (1) Divide the Bible into the five great periods, giving one year to each, the following order and division is suggested: (a) The Life of Christ, from the Harmony of the Four Gospels.

(*b*) The Early Church, or the Acts and Writings of the Apostles. (*c*) The Beginning of the Jewish Nation, from the Story of Creation to the Settlement in Canaan. (*d*) From the Settlement in Canaan to the Glory of the Kingdom. (*e*) From the Division of the Kingdom to the Return from Captivity. A pupil may thus cover the course three times between the ages of five and twenty. (2) Let each period tell its own story in its natural order. As the beauties of nature or the glory of the heavens must ever appeal to man more strongly than the highest representations in art, so let the truth itself appeal to the mind of the pupil. We shall have found the ideal system when we can lead the pupil to *live over* a given period of history. Interest will then be awakened, and all the desired results will follow. To this end, subject, incident, or argument must be presented as a whole, with every part in logical relationship. One of the greatest needs with the average pupil is a careful analysis of the thought. (3) Let the notes of explanation be enlivening and enlightening, *i. e.*, let them place the pupil back in the day in which the events belong. Where there is difference of opinion, let two or three of the best views be presented, leaving the pupil room for the exercise of his own judgment. Let the main purpose be to suggest rather than to limit thought. (4) In the several "Inductive" series now in use, I believe we have started in the right direction; following out this line, correcting, developing, perfecting, the ideal system will yet be evolved. It is clearly the only true way to study the Bible; the only way to awaken interest; it is natural, historic, scientific; by it one catches the same spirit that inspired the writer; it is the only method that honors the Bible as the word of God. By the old system we drink after the water has run through the conduit of man's interpretation; by the Inductive system one is brought to the fountain itself.

Exploration and Discovery.

THE NEW FOUND TREASURE OF THE TWELFTH DYNASTY.

By JAMES HENRY BREASTED,
Royal Museum, Berlin.

Not since the discovery of the royal mummies of the eighteenth dynasty at Der el Bahri, which disclosed to nineteenth century curiosity the features of Thotmes III. and Rameses II., has there been such a stir in the archæological circles of all Europe, as has been occasioned by the unearthing of the treasure of the twelfth dynasty, by Director-General de Morgan, at Dahschour, within the last few days. No specimens of the goldsmith's work of any note, older than the eighteenth dynasty have been in the possession of the archæologist until this just discovered treasure. The grave robberies, which were frequent as far back as the twentieth dynasty (circa 1180-1050 B. C.), have stripped all the royal tombs thus far discovered, with the single exception of the sarcophagus of queen 'Ahotep, the mother of Ahmes I. (1530 B. C.), which was discovered in 1860. The pyramids of Egypt are dispersed irregularly along the west bank of the Nile, from the delta to the border between Upper and Lower Egypt, those of Dahschour standing at the upper end of the line, almost on the border mentioned. They have long been of uncertain date, and have been ascribed to various kings. M. de Morgan's excavations have shown them to belong to the Usertesens of the twelfth dynasty (2000 B. C.). Fruitless attempts had been made to pierce them by other excavators, but the accidental discovery of a subterranean passage led M. de Morgan to the chamber, which lies fifty feet below the ground level, instead of within the pyramid walls, as in other pyramids heretofore opened. In holes let into the floor of the tomb, to secrete from thieves, the treasure was found in two lots. Its importance in the history of art, the quality of the magnificent workmanship, and the questions which the entire find involves, will be treated in a later article. Meantime all that can be given in this hasty notice is a list of the articles discovered. The first lot comprises: a breast ornament in massive gold, 57 millimeters broad, 48 millimeters high, in the middle, the cartouche of Usertesen II. mounted with two hawks bearing the double crown of Upper and Lower Egypt; the hieroglyphs cut in turquoise, lapis lazuli, and cornelian, the entire outer surface being inlaid in the same manner, on the back the same signs and ornaments in chased gold; weight, 3.75 grammes.

Six golden cypraea, 37 millimeters long, forming a necklace, without ornaments, 47 grammes. One golden double-bowled shell, 61 millimeters long, 57 millimeters wide, both sides smooth, 39 grammes. Nine golden double-bowled shells, smaller, 17 millimeters long, 14 millimeters wide, together, 8.75 grammes. Two golden bracelets, 48 millimeters in diameter, 4½ millimeters wide, together, 50 grammes. One pair golden bracelets, ornamented with mounted stones, and gold overlay alternating with very small cornelians, together, 10 grammes. One amethyst scarabæus, with gold overlay on the flat side and engraved with the cartouche of Useratesen III. One amethyst scarabæus, without inscription. One emerald scarabæus, without inscription. Three golden ornaments in the form of a knot, one being a lotus flower set with stones, 3 grammes. Three gold beads, 0.7 gramme. Three golden bracelet clasps, 6.5 grammes. One golden tiger's claw, with ring, 3.5 grammes. Three golden earrings, 19 millimeters long, 1.8 grammes. Three emerald earrings. One reclining lion, in the style of a sphynx, of the most delicate workmanship, 2.25 grammes. One mirror, mounted in silver and gold, 9 grammes gold. Numerous beads and earrings of precious stones. Eight small alabaster vases. Entire weight of gold, 220 grammes.

The second find comprises: one golden necklace clasp, consisting of two unfolding lotus flowers ornamented with turquoise, lapis lazuli, and cornelian, 4.7 grammes. The cartouche of Amenemhat II., cut in open work, and held between two warriors hurling an enemy to the ground, and surmounted by the sacred vulture, the whole being surrounded by the sacred emblems. One golden clasp, 14 millimeters high, 11 millimeters wide, weight 1.4 grammes, bearing the cartouche of Useratesen II. cut in open work, which is supported by two captives who crouch between two sphinxes, also surmounted by the sacred vulture. One amethyst scarabæus, without inscription. One paste scarabæus. Five golden lions 18 millimeters long, like those in the first lot, 18.3 grammes. Seven golden shells 14 millimeters wide, 17 millimeters high, 15.3 grammes. One golden cypraea, 37 millimeters long, 8.5 grammes. Seven golden plates belonging to the previously found bracelets, 40 millimeters long, 20.2 grammes. Seven small golden rectangular clasps, 10 millimeters long, 4.3 grammes. Eight golden earrings, 21 millimeters long, 4.6 grammes. One golden tiger's claw, like the one previously found, 3.6 grammes. Ten golden double beads, 5.3 grammes. Four flat gold beads, 0.8 gramme. Five round golden double beads, 3.1 grammes. Thirteen simple gold beads, 4.1 grammes. One gold mounted earring of lapis lazuli, 35 millimeters long. One gold mounted earring of braided gold, 35 millimeters long, 1.4 grammes. One golden mirror frame, 2.3 fr. Five silver hieroglyphs from some object destroyed by dampness. Seven earrings of lapis lazuli. Eight earrings of emerald. Nine earrings of cornelian, each 18 millimeters long. Eight flat beads, emerald; six cornelian, thirteen lapis lazuli. Two gilded beads of green paste. Seven beads, cornelian; ten emerald; seven lapis lazuli. Seven beads of different kinds, among which a glass one.

Thirteen golden beads, 1.3 grammes. Two silver pin heads. Two hundred and forty amethyst beads.

All the ornaments belong to the monarchs of the twelfth dynasty, and are valued at three million francs. It is expected that the royal tomb will shortly be discovered, and there is great hope of valuable inscriptions coming to light with the opening of the chamber. A letter I have just received from Dahschour states that the publication of the results achieved there will be rapidly pushed.

Notes and Opinions.

Was Hillel the Master of Jesus?—The question receives an answer from Professor B. Pick, Ph.D., D.D., in *The Independent* for March 29th and April 5th. The notion that Jesus copied both his teaching and his manner of life from the Pharisee Hillel, who lived in the reign of Herod the Great, seems to have been introduced by Renan in his *Life of Jesus* in 1863, where he says: "Jesus followed Hillel for the most part. Hillel had given utterance to aphorisms, fifty years before, which greatly resembled his own. By his poverty, endured with humility, by the sweetness of his character, by the opposition which he made to the hypocrites and priests, Hillel was the real teacher of Jesus, if we may say teacher when speaking of so lofty an originality." And in the following year the Jewish reform-rabbi, Abraham Geiger, wrote: "Jesus was a Pharisee who walked in the paths of Hillel. He never gave utterance to a new idea." This way of depreciating Christ's person, work, and teaching, became a favorite one in certain circles, and was adopted by Graetz, Friedländer, and many others. The main ground for this theory is the fact that Hillel taught the golden rule, as the talmud reports his words: "That which is hateful to thyself, do not do to thy neighbor. This is the whole law, and the rest is mere commentary." In the first place, this narrow, negative rule of Hillel is far inferior to the comprehensive, positive precept of Jesus, cf. Matt. 7:12. In the second place, the saying is by no means original with Hillel. It is found in the Old Testament Apocrypha, *e. g.*, in the Book of Tobit, 4:75: "Do that to no man which thou hatest;" and in Ecclesiasticus, 31:15: "Judge of the disposition of thy neighbor by thyself." It is found among the sayings of Confucius: "What you do not wish done to yourselves, do not to others." And the same teaching was common among the Greek philosophers of the fourth century B. C. In many respects Hillel was admirable; but some of his teachings were of doubtful morality, his financial measure the *prosból* was more politic than ingenuous, his seven rules for the interpretation of the Mosaic law founded "talmudism, with all its pettiness, its perversion of the letter of the Scripture which it professed to worship, and its ignorance of the spirit, of which no breath seemed to breathe over its valley of dry bones." Hillel was bound up in the "traditions of the fathers" which Jesus so unqualifiedly condemned (Mk. 7:5-9). He was without question, as Ewald has said, "the greatest and best of all Pharisees," but he was far inferior to the least of the Old Testament prophets; to compare him with Christ is sheer blindness or folly, requiring either a consummate effrontery or a total paralysis of the critical faculty. An immeasurable distance separates them. Hillel's teaching was legalistic, casuistic, and nationally contracted; that of Jesus was universally religious, moral, and human. Hillel was not a reformer,

and his name is unknown except to scholars. Jesus' words touched the hearts of all men in all ages, and have regenerated the moral life of the world, and wrought the mightiest revolution that has ever been witnessed in the world.

The Human Element in the Bible.—Dr. P. S. Moxom, in the current number of the *New World*, says that there must be a human element in the Bible if the Bible is to be the medium of divine revelation. Only through the human can the divine be known. Revelation is the disclosure of the divine nature and will, in terms of human language, experience, and character. The Bible is not itself the revelation, but the record of divine revelation in and through a certain people peculiarly qualified for this purpose. The worth of the record lies in its reality, in the faithfulness with which it records, not mere facts of history, or conceptions of physical origins and order, but man's experience of God. The Bible is the reflection of a life in which God was making himself known under the limitations of man's psychological and moral nature. The entire body of the Bible is human, but it has a divine soul of meaning animating and irradiating it, so that itself, the record of a revelatory process in experience, becomes the medium of revelation to men everywhere. With all its diversity of authorship, time, place, and literary form, the Bible has a marvelous unity and continuity. All the writers grasp the one divine movement in history for the salvation of men, all apprehend God, all are dominated by the spiritual interests and ends of human life. They show the characteristic limitations of knowledge and culture imposed by the age in which they wrote; they purposed not so much to record facts with scientific exactness, nor even to preserve annals of national life, but to set forth great moral and spiritual truths of which fact and story were the symbols or media of communication. There are defects in the Bible, from the ideal point of view, and they are human. They are characteristic of the time in which the biblical writers lived, of the previous training which they received, and of their individual temperament. But the humanness of the Bible, as a whole, instead of being a defect, is distinctly a merit—it commends to us the revelation which the book carries. It is the thorough humanness of the Bible that gives it such evident reality, which makes it universally intelligible and attractive. Facts disprove the inerrancy of the Scriptures, but the authority of the Bible is not thereby destroyed, not even weakened. Indeed, the time is not distant when we shall see that the true authority of the Bible over the minds and hearts of men will be immeasurably strengthened by the results of the higher criticism, often unjustly called the destructive criticism. The authority of the Bible does not repose on the men who wrote the Bible, but on the self-evidencing spiritual truths which complement the prophetic needs and instincts of the human soul. The human element is the body, the form, the letter; the divine element is the mighty, interpreting, and regenerating soul. The humanness of the expression gives it reality to the human heart; the divineness of the meaning gives it inexhaustible power to enlighten and save the world.

The Disciples of Christ not Ignorant Men.—There is a somewhat prevalent misunderstanding of the passage, Acts 4 : 13, where Peter and John are spoken of as “unlearned and ignorant men,” many people supposing that the words have the same significance as attaches to them today. But these English words do not correctly or adequately convey the thought of the original, and it is only one of many points where the revisers failed to revise. The true meaning of the passage is brought out by Dr. Tryon Edwards in the *Homiletic Review* (March, 1894). The word “unlearned,” he says, had, among the Jews, particular reference to the Old Testament Scriptures, and the accepted comments and explanations of their teachings as given by the scribes—that is, to the scholastic and rabbinical learning of the Jewish teachers; and the disciples, not being familiar with all this knowledge, were spoken of as “unlearned.” Further, the word here translated ignorant is *idiotai* (English, idiot), which, in Greek literature, and even in early English literature, had a very different meaning, signifying laymen, persons in private station, not holding official place or rank. Homer uses the word in contrast to kings; Herodotus, as distinguished from rulers; Xenophon, as not being military officers; Jeremy Taylor says, “Humility is the duty of great ones as well as of idiots;”—that is, of those high in office, as well as of those in lay positions. The plain meaning, then, of Acts 4 : 13, is: “When they perceived that Peter and John were not familiar with rabbinical learning, and that they were of no recognized or public or official rank, they wondered,” etc. So far, Dr. Edwards. There is no reason whatever to think that the Apostles had not all of them good educations according to the standard of the day; the only thing they lacked educationally was a scholastic rabbinic training at Jerusalem, which Jesus himself did not have, and which they were all better off without. The attempt to magnify Christianity by minimizing the men through whom it was introduced has done violence to the historic facts. It is exceedingly doubtful whether there could have been found in Palestine another group of men than that gathered by Jesus as competent intellectually, spiritually, and socially, for the great work of spreading the Gospel. Their writings and recorded addresses are a sufficient evidence of their education and intellectual ability.

The Earnest Expectation of the Creation.—The difficulty in this obscure passage, Rom. 8 : 19, lies mainly in the word “creation.” A discussion of its meaning is being presented in the *Expository Times* (March and April). Rev. Robert Scott takes a somewhat novel view. Creature is unquestionably used in opposition to children or sons of God. These are “in Christ,” and thereby become “new” creatures or constitute a “new” creation. But the mass of mankind remain the old creation “in Adam.” Creation seems to us a term of pity applied to this mournful multitude, to whom, nevertheless, Paul assigns an “earnest expectation.” Even to this dull hour, millions of pagans daily cast heavenward in prayer a wistful and strangely pathetic gaze. The

language which Paul uses concerning this "creation" cannot naturally be applied to other than human beings. But this interpretation is not the commonly received one, as Rev. George Mackenzie shows. Commentators generally regard "creation" (*ktisis*), as synonymous with the whole realm of nature, animate and inanimate, excepting man (so Neander, Meyer, Tholuck, De Wette, Philippi, Hoffman, Hodge, Alford, Beet, Godet). If Paul had wished a term to refer to unregenerate man he would have used the term "world" (*kosmos*). Further, the hope of attaining to the glory of the children of God was left to the "world" only in so far as it should be converted to Christ; whereas, Paul merely asserts that on the manifestation of that glory the "creation" is to be glorified also, without touching on the condition of conversion which he would hardly have omitted. The whole passage is admittedly figurative and poetic, but it is in harmony with the teaching of both Testaments on the subject (cf. Isa. 11:6-9; Matt. 19:28; Acts 3:21; Rev. 21:1), as well as with the beliefs and premonitions of science. The only serious objection to this view is the fact that it leaves the world of unregenerate men out of account altogether, but all through the chapter the apostle is dealing solely with the regenerate—"them that are in Christ Jesus." In the coming glory and redemption—"the revelation of the sons of God," the unregenerate, unlike the inferior creation, have neither share nor interest. Dr. George Philip argues at length for the view that "prior to the fall, all nature was lovingly obeying the laws impressed upon it by God;" but that in the fall man dragged down with himself the inferior creation, which now needs and awaits redemption as truly as he.

The Book of Enoch and the New Testament.—Dr. Stalker thinks the interest of the Book of Enoch lies in its supposed bearing on the life and teaching of Christ. Writing in *The Thinker* (Jan. and Feb. 1894), upon the subject, he considers carefully the Messianic passages in the Book of Similitudes, and concludes that it is hopeless to build any structure of history or speculation on a foundation of this kind. While the possibility of these being anticipations of Christian ideas cannot be denied, the probability lies on the opposite side; and at all events the literary condition in which they have come to us makes anything like certainty impossible. If in any respect the Book of Enoch may be said to form a milestone in the course of development of religious ideas between the Old Testament and the New, I should say it is in its teaching about the state and the fate of the dead. With this subject we know that the human mind was at that period intensely occupied; and the Book of Enoch shows that, working on the hints supplied by the Old Testament, it had arrived at conceptions on which He who brought life and immortality to light by the Gospel subsequently set His seal. The views of the book are by no means consistent throughout; but, on the whole, its conception of the present state of the dead, as well as of the proceedings in the great crisis of the last judgment and the issues which will follow, are far nearer than those of the

Old Testament to the representations of the New Testament ; and, indeed, there is hardly a feature of the New Testament teaching on these subjects, with the exception, of course, of the part played by Christ, which cannot be matched in the Book of Enoch. On the whole, we shall probably do well if, in looking for light upon Christianity from this apocalyptic writing, we do not pitch our expectations very high.

Leprosy.—Dr. A. Einsler, who has since 1867 been in charge of the Leprosy Hospital in Jerusalem, in the *Journal of the German Palestine Society*, Vol. XVI, No. 4, publishes the results of his investigations as to this dire disease. Among these, several points are especially interesting. One of them is that leprosy as it now exists in Palestine is an inherited and not a contagious disease. In all of these long years he had not found a single case of this disease resulting from contagion. Another result is that he has never known of a genuine case of leprosy that has been cured. The sickness seems to be absolutely incurable. Not a few diseases, however, are called leprosy which are not such. These are curable ; and the author is inclined to believe that many of the New Testament cases reported belonged to this latter class. The article deserves the closest attention on the part of New Testament students.

Old Testament Theology.—That a reconstruction of Old Testament theology and of the history of Old Testament religion must of a necessity follow upon the reconstruction of the literary sources of this theology and religious history as currently accepted in critical circles was the most natural thing in the world. Considerable detail work and some general summaries in this line had already been done, but the recent volume of Smend, *Lehrbuch der alttestamentlichen Religions-geschichte*, 1893, is probably the most representative and typical expression of the positive and reconstructive work of the new school that has as yet appeared. Professor Siegfried, of Jena, states that it is the first to do entire justice to the historical principle of research and is the first to continue in a satisfactory manner the investigation of Vatke of 1835.

According to Smend the religious development in Israel as extracted from the proper historical adjustment of Old Testament literature passed through three stages. At first Israel was a nomadic people, and its religion corresponded to this condition. Beside the cultus of demons they began to worship Jehovah as a tribal divinity. The forms of work and cultus corresponded to this primitive state of civilization and religion, until the change from the nomadic to the agricultural condition caused also a change in the religious views of the people. This transformation occurred when Israel took possession of the Holy Land and is closely connected with the victories that marked this conquest. For the time the cultus of Jahveh was current side by side with that of Baal, and the two were even at times identified. But the development of Israel into a strong political nation strengthened also the feelings

of nationality and of Jehovah as the national God who has caused their vic-tories. In this way Jehovah began to be set up against Baal.

This step was accomplished through the influence of the prophets, who aim at a complete rejection of Baal and of the Canaanitish religions. But this could be accomplished only if Jehovah ceased to be a tribal God, who in other respects was only the equal of Baal. Jehovah must become something higher and greater. This conviction it was that filled the hearts of the prophets of the eighth century. Amos, Hosea, Isaiah recognized in Jehovah the God of righteousness. Only a god endowed with ethical qualities could be the God of all and as the Holy One. But if Jehovah is holy then ethical demands must also be made upon his worshipers, and the more clear it appeared that these did not come up to the ethical ideals, it became manifest that Jehovah must punish and reject them on this account. The prophets mentioned recognized this as necessary for the northern kingdom; Jeremiah did this in the case of Judah. It was necessary that the rejected people should become a congregation, a body of true and holy worshipers, before the Jehovah religion could be fully established.

This is the third stage of religious development in Israel. Those who are willing to serve Jehovah in truth join together in a covenant. They feel that they are the true Israel, the chosen people of God, who stand as a solid body over against the entire Gentile world. The ethical programme of Deuteronomy proved to be unsatisfactory and could not bring about a permanent congregation on a large scale. Ezekiel sought to do this through his Torah. Gradually dire necessity and suffering effected this end; a band of true Israelites fully determined to serve Jehovah according to his will and laws. In this way it became fully a legal religion, although it had not been without legal features before. In this way it appears that the fullest development of the Law is the end, not the beginning, of the growth of religion and worship in Israel.

Synopses of Important Articles.

DAS WORT "BERITH" BEI DEN PROPHETEN UND IN DEN KETUBIM. By PROFESSOR J. J. P. VELETON, JR., in *Stade's Zeitschrift für die alttestamentliche Wissenschaft*, XIII., 2, 1893, pp. 245-279.

A comparison of the Old Testament passages in which the Hebrew term *berith* (covenant) occurs, discloses the following facts respecting its meaning and usage: Before the time of Jeremiah the word is used only rarely in a religious sense. In the Pentateuch it is employed only by the prophetic (J) author; and in the prophetic writings only by Hosea. The peculiar use of the word in its religious application appears first in the thought of the Deuteronomistic school. Deuteronomy speaks of a covenant with the fathers, confirming the title to the land of Canaan, a covenant instituted at the time of the Exodus, one at Horeb and another on the plains of Moab. The same and later books speak of a covenant with Levi and the priests. The covenant with David which is to be realized in the future is mentioned (excepting in 2 Sam. 23:35) only in Jeremiah, Chronicles and the Psalms.

In general, *berith* is the regular designation for the friendly relation, growing out of Divine favor, which existed between God and certain favored men, or between God and the people of Israel. In certain portions of the Book of Daniel the whole Jewish religion in its essence is designated by this term. In the priestly codex the word is an artificial, theological term, indicating that arrangement which God has established as a guarantee of his gracious treatment of man. Consequently it has here the character of a promise on the part of God that cannot be recalled.

But in its less restricted sense the *berith* represented, on the one hand, the promises and agreements of God, and, on the other, certain duties prescribed to men. Consequently it was a token of the gracious and kindly presence of God, and of the voluntary and unconditional obedience that man must in turn offer. While at one time, one side, and again the other side, of this compact is especially accented, never are the mutual obligations conceived of as being similar in character, or the two parties as standing on a par. The *berith* was given by God. Man could only accept or reject.

The line of work which this article represents is most welcome to-day, since it is fundamental to a clear apprehension of the thought of the Old Testament writers. The facts and conclusions presented are doubly valuable, since the idea of the covenant plays such an important rôle in the development of the Hebrew religion. In the treatment of the historical usage of the term the article is most open to criticism. That

the religious conception of the covenant is one of the key-notes of the Deuteronomic school cannot for a moment be questioned. But that it originated with the writers of Jeremiah's time can hardly be accepted when we find, for example, in Hosea that the religious concept of the covenant relation, existing between Jehovah and his people, is one of the fundamental ideas that finds expression, not merely in one or two passages, that might be questioned, but directly or implicitly in almost every chapter of the book. Out of the depths of Hosea's personal experience the national-religious concept of the covenant relation appears to have arisen, while to the age of Jeremiah was left the task of adding the individual-religious concept which prepared the way for the denationalization of the covenant idea.

C. F. K.

ST. PAUL'S CONCEPTION OF CHRISTIANITY : XII. THE MORAL ENERGY OF FAITH. By PROFESSOR A. B. BRUCE, D.D., in *The Expositor* for December, 1893. Pp. 432-446.

It was necessary that Paul's doctrine of justification by faith be cleared of all suspicion with regard to its antinomian tendency. As Paul conceives it, faith is "a mighty principle, possessing a plurality of virtues and capable of doing more things than one." It avails for all purposes, for the obtainment of righteousness in every sense. It is good for all stages of the Christian life, good to make us holy as well as to obtain pardon.

The apostle's right to place such unbounded confidence in this doctrine of faith is expounded in Gal. 5 : 6, and 2 : 20 ; and in Rom. 6, the exposition is resumed and expanded. In the first passage, faith is exhibited as a powerful practical force with the highest motive of love, and effecting in the soul right conduct of the highest order. That faith is the might and strength of life is true not only of the Christians, but of all men. To believe in God is to make love the law of life. The boldness in expounding such a conception sprang out of his own experience—Paul's own faith was of this description.

But is faith alone a workable principle ? It is seen too often as mingled with legalism or, more incongruously, with vulgar morality. It has been found a hard thing to remain standing on the platform of free grace. But one must not judge the power of faith from the beginnings of Christian experience, but from its maturity. One must judge Paulinism by its author, not by its degenerate successors. Faith obviously may lose its power, then it becomes a tradition. But the obvious tendency of faith is to produce men who hope to rise to heights of moral attainment otherwise inaccessible. The other ground for reposing so confidently in the doctrine of faith is the believer's union with Christ. No man can, like the Apostle, think of himself as dying, rising, and ascending with Christ without being stirred to strenuous effort for moral heroism. The man who earnestly believes himself to be a son of God must needs try to be Godlike.

Accordingly, from all that precedes, it is apparent that Paul teaches that sanctifying power is inherent in faith ; "given faith, Christian sanctity is insured as its fruit or natural evolution." Faith then is the nexus between

justification and sanctification, between religion and morality. Some writers demur to giving such prominence to the moral energy of faith, and insist that justification and regeneration are two distinct divine acts. Baptism is supposed to be indispensable for the communication of the new life. But it is very unlikely that the Apostle should so minimize faith and magnify baptism. Even in Rom. 6, he employs baptism in a free poetic way as an aid to thought, just as elsewhere he employs the veil of Moses and the allegory of Sarah and Hagar.

These papers of Dr. Bruce are a very clear and impressive presentation of some of the essential principles of Paulinism. In his discussion of faith, he seems to put more emphasis on its energy and efficacy than was current even among the Reformers. Possibly the coloring in Dr. Bruce's conception of the moral energy of faith is somewhat too deep, as that of demurring theologians is too light. C. E. W.

HEBREW PROPHECY AND MODERN CRITICISM. By the REV. F. H. WOODS, in *The Expository Times* for March, 1894. Pp. 256-61.

Whatever may be said against "pure theology" as an unprogressive science, the charge is certainly not true of those auxiliary branches of study which throw light on the interpretation of the Bible. For this reason Christian Apologetics must take new ground to be in harmony with the spirit of the age. This spirit of the age demands above all things consistency and is coming to see that all truth is related truth. The recognition of this must have an effect upon theology and some have felt driven by it either to refuse to treat of theology rather than to treat it on this new principle, or as the alternative, to seek to reduce it to the level of all other branches of knowledge at the expense of reverence. But is there not another alternative? May we not do away with that isolation of religion which makes it unpractical and unreal so as to treat it by the same methods as other knowledge so that it shall be something that we can think as well as feel, yet at the same time regard it with as much of reverence as before.

The methods of the Christian apologist have changed, and whereas he formerly believed himself set to defend clearly cut and well defined truths against a definite set of hostile opinions and treated his opponent as a wilful maligner of the truth, he now investigates his own position if haply he may find some error there also, and treats those with whom he reasons as also seekers after the truth and co-workers with himself. In thus investigating his own position, he has come to give a different relative importance to some of the principal arguments.

Among the arguments that have undergone such a change is the special argument from prophecy, once one of the most important and convincing; for how could the prophecies, which were actually fulfilled in later Hebrew history and are successively being fulfilled even down to our time, have been

given otherwise than by special inspiration? But the spirit of the present age is in a great measure skeptical of the supernatural, and even Christian apologists, while rightly deeming it unscientific to reject the supernatural as impossible are disposed to rely but little on it in argument as savoring of special pleading and reasoning in a circle. While the apologist therefore still uses prophecy as an argument, he lays stress on its ethical rather than on its supernatural character.

The old method of studying the Bible was to assume certain facts about the Bible and then study it with these in view. One of these assumptions was that the whole of the Old Testament was pervaded by the New, and the effect of this was to exalt the Old. But the modern method neither affirms nor denies this, but starts out in its investigations free from assumptions; and when by a more accurate study of the Bible and of other branches of knowledge connected with it a number of discrepancies have been found, and when the study of geology, natural history, and anthropology throw more and more doubt upon the scientific accuracy of the Bible, and as a result of it all, many parts of it are found to be not up to the standard of absolute truth, the way is open for an unbiassed investigation into the method of its composition and the sources of its material, questions on which other ancient literatures and the monumental records throw considerable light. It then becomes possible to recast the history of Israel so as to obtain a natural and intelligible sequence.

If in this recasting, it appears that Deuteronomy was in substance a work of the time of Josiah and that the Levitical laws of the Mosaic system do not appear in operation till the time of Ezra, and the latter part of Isaiah is best explained on the assumption of an author living near the close of the exile, the critic in assigning these portions such late dates does not do so, because he denies the supernatural, *i. e.*, the possibility of Moses' predicting the establishment of the monarchy, etc., but because these dates best explain all the phenomena in the case. "The Christian, who believes not only in the possibility of the supernatural but in the actual existence of supernatural facts and powers among the Jews, may yet maintain, on perfectly logical grounds, the position of the advanced school of biblical criticism."

The method of study, which aims to look at an author's work from his own point of view, a method inaugurated by Erasmus but checked by the Puritan school, has now come to the front again. The result in Bible study is that we are no longer trying to read the New Testament back into the Old and to regard the Hebrew prophet as uttering for the church of the future, things that probably neither he nor his hearers could understand, but we are coming to see him as the spiritual and practical adviser of the men of his own time, speaking primarily to them and for them. Such a study of the prophet viewed in the historical setting of his own time then modifies our conception of prophecy in general, when it is seen (1) "that what were previously considered to be predictions of future events fulfilled

within the period of Jewish history were in all probability no predictions at all," and (2) "that what were believed to be simple predictions of a distant future have their most natural explanation in the historical events of their own time."

The article is a clear and interesting presentation of the position, which an increasing number of students are coming to take on the nature of the Old Testament prophecies, and shows how the new position may be taken without loss of reverence for the Scriptures or impairment of their usefulness for spiritual ends. It will not, however, satisfy those who are yet unprepared to admit the existence of literary fictions in the Bible.

D. A. W.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Sunday-School Work.—We give below the second half of the outline prepared for those who are studying the International Lessons of the present six months. Upon this outline the questions for the Institute examination, which takes place in all parts of the world June 30, will be based. Copies of the first half of the outline will be sent to all applying to the Institute.

Material in Genesis 26-50; Exodus 1-14.—(The references to chapters and verses are intentionally omitted in the hope that the student will insert them for himself).

1. In our study we continue an examination of the two main lines of thought already pointed out. One of them included a record of three covenants resulting in the establishment of three great institutions, namely: the *Sabbath*, the *Ordinance Concerning the Shedding of Blood*, and the institution of *Circumcision*, leading up to the covenant with Moses and the giving of the Mosaic law on Mt. Sinai.

In chapters 26-50 the connecting genealogical line is continued with passing reference to diverging lines. This is seen in

- (1) The account of Jacob's marriage, his wives and their maids.
- (2) His return to Canaan.
- (3) The renewal with Jacob of the covenant already made with Adam, Noah, and Abraham.
- (4) The children of Jacob, and the death of Isaac.
- (5) The family history of Esau.
- (6) The settlement of Jacob in Canaan, and later his migration to Egypt.
- (7) His appearance before Pharaoh and his settlement in Egypt.
- (8) Jacob's adoption of Ephraim and Manasseh.
- (9) His final charge to his sons, his death and burial.

These details of family history furnish the necessary links of connection between the events connected with the older covenants made with Adam, Noah, and Abraham, and the great revelation which is to be given to Moses, when Israel as a nation is ready to receive it.

2. The second half of the book of Genesis, however, is characterized more particularly by the broader prophetic spirit. It is made up, in large measure, of narratives, and the evident purpose in the case of each narrative is to teach some *religious truth*. In the first half we have already seen this to be true in the prophetic narratives of the garden of Eden, Cain and Abel, the deluge, the confusion of tongues, and the early life of Abraham, Jacob and Esau. So in the chapters now to be considered, the burden everywhere is the

awful consequences of sin, and the narrative everywhere emphasizes the *direct divine guidance of Israel's ancestors*. Perhaps the most profitable exercise for the student will be a study of each of the following topics with a view to determining how largely these two ideas are reflected in each story:¹

- (1) Jacob's return to his native land.
- (2) The sons of Jacob (The beginning of the twelve tribes).
- (3) Joseph in Egypt.
- (4) Israel in bondage.
- (5) The early life of Moses.
- (6) The institution of the passover.
- (7) The exodus (The beginning of Israel's national life).

The questions one may ask himself are:

- (1) What are the facts stated? Is anything more desirable than the ability to tell these wonderful stories so as to present simply and clearly their beauty and their truth?
- (2) What lessons do the narratives in each case teach concerning sin; its form, its character, its consequences?
- (3) What indications are there in each case of the manifestation of God's love; of his providential care over those who trust him?
- (4) What steps are seen to have been taken, as the narrative progresses, in the unfolding of the great plan of God for the uplifting of humanity?

Summer Schools.—In coöperation with the Institute, the following work will be conducted during the months of June, July, and August:

At *Chautauqua, N. Y.*, (July 5–Aug. 16). Professors W. W. Moore, William R. Harper, and D. A. McClenahan will offer courses in Hebrew for beginners, and for advanced students. Professor Charles Horswell will teach classes in New Testament Greek.

The work in the English Bible will centre about the life of Christ, in order that it may be of practical value to Bible teachers during the coming year when the International Lessons are devoted to that subject. Courses in "Messianic Prophecy" will be given by Professors Harper and Moore. The Historical Life of Christ will be taught by Professor Horswell. President George S. Burroughs will give a series upon the "Times of Christ," and Rev. O. C. S. Wallace will discuss the "Teachings of Christ."

The University of Chicago offers a full list of courses in Hebrew, Assyrian, New Testament Greek, and the English Bible. The work is divided into two terms. During the first term, July 1 to Aug. 10, the following instructors will conduct the biblical work: Professor Burnham, Associate Professors Price, Goodspeed, Robert F. Harper, Dr. Arnolt, and Mr. Votaw. In the second term, Aug. 11 to Sept. 21, courses will be given by Professor Harper, Associate Professors Goodspeed, Robert F. Harper, Matthews, and

¹ These topics will be found to cover also the first fourteen chapters in Exodus, in order that they may correspond to the material of the International Lessons.

Drs. Crandall and Arnolt. Allied courses are offered in Ethics and Social Science under Professors Dewey and Small.

At *Bay View, Mich.*—Rev. H. L. Willett, of Ann Arbor, will teach a class in Hebrew. In the English Bible he has chosen for his subjects: "Messianic Prophecy," and the "Life of Christ."

At *Lakeside, Ohio.*—Professor Lincoln Hulley, of Bucknell University, will give a course in the English Bible, and will also teach a beginning course in Hebrew.

At *Crete, Neb.*—Dr. Chas. F. Kent, of the University of Chicago, will give a course in Prophecy, and at Long Beach, Cal., he will conduct classes in Hebrew and the English Bible.

There will probably be representatives of the Institute at other Assemblies, of which definite announcement cannot now be made.

A *Biblical Institute* was held at the University in Champaign, Ills., April 21, 22. President Geo. S. Burroughs, of Wabash College, spoke upon the topics: "Why should I believe the Bible?" "The Jerusalem Church and the Hebrew Christians," "The Gentile Church and the Pauline Writings," "New Testament Life and New Testament Literature."

Dr. Kent, of the University of Chicago, discussed the question: "What is the practical value of the Bible to me to-day?" and "Bible Study in Colleges." He also gave two Bible Studies: "An Ancient Hebrew Love Story," and the "Problem of the Book of Job." Professor C. M. Moss showed "What the Monuments Teach," and Professor J. D. Bruner presented the "Literary Merits of the Bible." A Symposium, a question box, and good music varied the program. Much interest was manifested, the attendance increasing from sixty at the first meeting to three hundred at the last.

Work and Workers.

THE *British Quarterly Review* contained some time since an excellent paper by the late Bishop of Durham upon Bishop Lightfoot. The paper is now issued in book form by Macmillans, with an excellent portrait of Lightfoot and a prefatory note by Bishop Westcott. It is a remarkable study of a remarkable man.

A MEETING of the International Committee for the arranging of Sunday-school lessons for 1896 was held in Philadelphia, March 14th. It was decided that the lessons for the first six months should be in the Gospel of Luke, and for the last six months in the Old Testament. The report must be submitted to the committee in London before it can be adopted and formally announced, which will be several months later.

THE EDITORS of the *BIBLICAL WORLD* have received some manuscripts which they deem worthy of publication, but to which the names of the authors are not affixed. The articles in question bear the following titles: "The Israelite View of Patriotism," "The Purpose of Christ's Parabolic Teaching," "The Date and Authorship of Psalm CX." If this paragraph falls under the eye of any of the authors, they are requested to communicate with the editors.

A SERIES of five articles upon "The Mosaic Account of Creation in the Light of Exegesis and Modern Science" occupies the March number of *The American Ecclesiastical Review*, a Roman Catholic journal. The author is Professor J. A. Zahm, of the Notre Dame University, Indiana. The articles, written of course from the Romanist standpoint, yet contribute interestingly to the discussion. The results of the physical sciences are accepted, and Genesis is explained in agreement with them. Much is made by Professor Zahm of the interpretations put upon the Genesis creation account by the early Church Fathers, who were by no means literalists.

THE last work of the late Professor Milligan, published since his death, is announced by Messrs. T. & T. Clark. It is entitled *The Resurrection of the Dead*, and is in the sphere in which his study and his thought most of all loved to dwell. It will be found of equal value, doubtless, with his other useful writings. It is a strange sadness that mingles with the welcome given a posthumous work of a revered scholar whose cycle of contributions to knowledge has been closed, though not completed. Professor W. F. Moulton has written in the March number of the *Expository Times*, a biographical sketch of Professor Milligan, which is at the same time a tribute of honor and respect to the work and the character of this noble scholar.

ANOTHER book is soon to be added to Archdeacon Farrar's long list of valuable contributions to the knowledge of Christ and Christianity. The title of the work, it is said, will be *The Life of Christ in Art*. Its object is not to give a chapter in the history of art, nor to enter into technical criticism on the works of the great masters, but to illustrate the manner in which art reflects and expresses the ever-changing phases of Christian opinion on religious subjects. In other words, he will show how great paintings illustrate both the character of the painter and the religious sentiments of the age in which he lived. Of course the book will be abundantly provided with illustrations. The idea of the work is an attractive one, and Archdeacon Farrar will doubtless elaborate it in a very useful and interesting way. The publishers expect to have it ready some time this year.

RECENT changes in the faculty of the Biblical Department of the University of Chicago are as follows: Mr. Theophilus H. Root, Tutor in New Testament Literature, who was unable to resume his duties in the fall because of ill-health, has at last felt obliged to withdraw. The best wishes of his friends and associate instructors attend him in his efforts to regain his health. Professor Shailer Mathews, the present incumbent of the chair of history in Colby University, has accepted an appointment to a University Associate Professorship in New Testament History and Biblical Interpretation. His first courses will be given in the Summer Quarter, second term. Dr. Chas. F. Kent has been advanced to an Instructorship in Old Testament Literature in the Extension Department. Mr. C. W. Votaw has been advanced to a University Tutorship in New Testament Literature.

PERMISSION has been granted by the Sultan, for two years, to the Palestine Exploration Fund, to excavate in Jerusalem. Twenty-five years ago, when a *firman* to the same effect was obtained, the work done by Messrs. Wilson, Warren, and others was fruitful of results. There may therefore be high expectations for valuable discoveries in connection with the history of Jerusalem. The excavating is to begin at once, and will be under the charge of Mr. F. J. Bliss, who has done successful work at Lachish. Mr. Bliss is the author of the book *A Mound of Many Cities, or Tell el Hesi Excavated*, referred to in the last issue of the BIBLICAL WORLD as soon to be published by the Palestine Exploration Fund. Money will be needed to carry on this new work in Jerusalem, and subscriptions therefor may be sent to Professor T. F. Wright, 42 Quincy Street, Cambridge, Mass., who is the General Secretary of the Fund for the United States. A full account of the purpose, methods, and organization of this important society was published in the BIBLICAL WORLD for November, 1893, pp. 391-3.

THE Spring Session of the Chicago Society of Biblical Research was held at the University of Chicago on Saturday, March 17th. The first paper was presented by Dr. W. Muss-Arnolt on *Some Textual Emendations in the New*

Testament. The passages chosen for elucidation and criticism were mainly in the Epistle of James. The second paper was by the late Professor E. C. Bissell, D.D., on *The Supposed Documents of Genesis and the Cross-References*. The purpose was to show that the several portions of Genesis, assigned by the analysts to different original documents, were so interdependent by reason of cross-references and allusions and supplementations that the material must all have come in its present condition from a single author. Professor Bradley, of Garrett Biblical Institute, Evanston, was selected President of the Society for the coming year, and Professor Geo. H. Gilbert was reelected to the office of Secretary. It was voted by the Society to have five instead of the former three sessions in the season 1894-5, and that one of the meetings should be given to a consideration of biblical pedagogics. The Society was entertained at dinner by President W. R. Harper of the University.

THE Council of Mansfield College, Oxford, England, has decided to hold a second Summer School this year, last year's having proved successful and useful. The time will be July 16-28, and the place the College at Oxford. The School, this summer as last, is "designed to meet the wants of men who feel that the ordinary work of the ministry has not allowed them to keep abreast of the later inquiries and discussions in the field of Theology in its various branches." The provisional programme includes the following topics: (1) Professor H. E. Ryle, three lectures on "The Influence of Modern Studies upon our Conception of Inspiration." (2) Professor G. A. Smith, D.D., three lectures on "The Beginnings of Hebrew Prophecy." (3) Professor James Robertson, D.D., three lectures on "The Book of Joel: a Study in Exegesis, Criticism, and Prophecy." (4) Professor T. K. Cheyne, D.D., three lectures on "The Book of Psalms." (5) Professor W. Sanday, D.D., three lectures on "Some Characteristics of the Apostolic Age." (6) Professor J. Massie, three lectures on "The Present State of New Testament Criticism." (7) Professor A. B. Bruce, D.D., four lectures on "The Historical Foundations of Christianity: Their Trustworthiness and Their Religious Value."

THE new work by Professor A. H. Sayce, D.C.L., LL.D., of Oxford, entitled *The Higher Criticism and the Verdict of the Monuments*, was awaited with some curiosity and interest. It was known that the book was arranged for and was to be published by the Society for Promoting Christian Knowledge, London (E. & J. B. Young, New York), and it was therefore expected to condemn and disprove the results of the higher criticism as regards the Old Testament. But the book contained a surprise for the public, inasmuch as Professor Sayce was found to agree with and adopt not merely the methods but also almost entirely the results of the higher criticism. He does indeed speak much and vigorously against the higher critics and apologists, but he accepts the principles and the conclusions of the more moderate higher critics none the less. Professor Driver, of Oxford, has given a masterly review of the book in the *Contemporary Review* for March, in

which he states that Professor Sayce and himself are discovered to be in almost complete agreement, a situation which certainly no one anticipated. Professor Sayce's main purpose is to show how the study of the monuments proves the wide spread of a considerable literary culture, not simply in Egypt and Assyria, but in Syria, Phœnicia, Palestine, and Arabia also, at a period which antedated the exodus by centuries. So that the contents of the Old Testament books may have been handed down in writing from those times, and it establishes confidence in the records, even though they were not compiled till later, to understand that they were compiled from documents contemporaneous with the history, rather than from an oral tradition extending over centuries. In other respects this author's views will hardly be called conservative. While affirming the historical trustworthiness of the Old Testament history, he rejects the chronology and numerical statements generally, finds frequent errors of fact, and thinks Ezra, Nehemiah, and Daniel untrustworthy. He has introduced in the course of the argument a great deal of archæological information which makes the book valuable. It is perhaps the best work that Professor Sayce has done, and as an attempt to combine the recent historical methods and results with the old ideas of Jewish Scriptures, it will receive attention.

INTRODUCTION to the books of the Bible is a favorite field of investigation and book-making at the present time. Not a little literature in this department is both recent and valuable. Indeed, the most recent literature in this department is the most valuable, because so much progress has been made. For example, Dr. Driver's *Introduction to the Literature of the Old Testament*, and Dr. Weiss's *Introduction to the New Testament*. Also, the articles upon the biblical books in the ninth edition of the *Encyclopedia Britannica*, and the new *Cambridge Companion to the Bible*. And the popular works on the subject which have appeared within a few years are almost without number. The publishing house of Macmillan & Co. announce now a series of Introductions which will cover both Testaments complete in ten volumes. The general editor of the series is Professor H. E. Ryle, of Cambridge. The intention is to make the introductions scholarly, fully abreast of the latest views and results of criticism, meeting especially the wants of students in the universities and seminaries, of the clergy, and of the large number of laymen who are interesting themselves in this field of study. The list of the volumes, with their respective authors, is as follows: (1) *Genesis-Joshua*, by Professor Ryle and Rev. G. T. Chapman, Fellow and Lecturer of Emmanuel College, Cambridge. (2) *Judges-Esther*,* by Rev. G. A. Cooke, Fellow of Magdalen College, Oxford, and Rev. H. A. White, Fellow of New College, Oxford. (3) *Job-Ecclesiastes*, by Rev. R. H. Kennet, Fellow of Queen's College, Cambridge, and Reader in Syriac to the University. (4) *Isaiah-Ezekiel*, by Professor G. A. Smith, Free Church College, Glasgow. (5) *The Minor Prophets*, by Professor Kirkpatrick, University of Cambridge. (6) *The Synoptic Gospels*,

by Professor J. Armitage Robinson, University of Cambridge. (7) *The Gospel according to John, the Epistles of John, and the Epistle to the Hebrews*, by Rev. A. E. Brooke, Fellow of King's College, Cambridge. (8) *The Acts of the Apostles, and the Epistles of James, I and II Peter, Jude*, by Rev. F. H. Chase, Principal of the Cambridge Clergy Training School. (9) *The Epistles of Paul*, by Rev. F. Wallis, Fellow of Gonville and Caius College, and Rev. R. S. Parry, Fellow of Trinity College, Cambridge. (10) *The Revelation of John*, together with a discussion on *The Book of Daniel* and later Jewish apocalyptic writings, by Rev. W. R. James, Fellow of King's College, Cambridge.

ONE of England's greatest biblical scholars has been called from his important work almost in the prime of his life. Professor William Robertson Smith, LL.D., died March 31st, in his forty-eighth year. He was the most prominent advocate in England of the more recent and extreme views of the Old Testament history and literature. His *Old Testament in the Jewish Church*, published in 1881, *The Prophets of Israel*, in 1882, and more particularly his later *Kinship and Marriage in Early Arabia*, in 1885, and his *Religion of the Semites*, in 1889, marked him as a man of the highest scholastic attainment and of extraordinary ability. His international reputation was gained by his contributions upon Old Testament subjects to the ninth edition of the *Encyclopedia Britannica*. The critical views here expressed led the General Assembly of the Free Church in Scotland to institute a trial against him for heresy, and in 1881 he was removed from the Professorship of Hebrew in the Free Church College at Aberdeen, which he had held since 1870. Immediately upon his removal from this position he was made one of the principal editors of the *Britannica*. In 1883 he was appointed to a Professorship of Arabic in the University of Cambridge, and it is this chair which is left vacant by his death. The amount that he achieved was large and useful—his published articles and books will continue to be of highest importance in their department of investigation. For what he could have achieved had further time been given, we must look to other scholars, who will not find it easy to complete Professor Smith's great work. Even if the final results of criticism should differ in some respects from this scholar's conclusions, he will yet be found to have contributed abundantly to the ascertainment of the truth.

AMERICAN Old Testament scholarship has also suffered severe loss during the past month in the sudden and unexpected death of Professor Edwin Cone Bissell, D.D., LL.D., which took place on April 11th. An acute attack of typhoid pneumonia ended fatally after a conflict of three weeks. Dr. Bissell was sixty-two years of age. He was a graduate of Amherst College in the class of 1855, and after a short period of study at Hartford Theological Seminary, was graduated from the Union Theological Seminary in 1859. He served as colonel in a Massachusetts regiment during the civil war. During the period 1864–1880, he was a pastor in San Francisco for five years, for one

year in Hawaii, for three years in Massachusetts, then for five years a missionary in Austria under the American Board of Commissioners for Foreign Missions, and the last year of the period was spent in study at Leipzig. With the year 1881 began his special life-work as an Old Testament scholar and teacher. He was then appointed to the Professorship of Hebrew in the Hartford Theological Seminary, a position for which his previous preparation and aspiration had fitted him. His main work was done during the eleven years that he occupied this chair. Two years ago, in 1892, he accepted an invitation from McCormick Theological Seminary of Chicago (Presbyterian), to become its Professor of Old Testament Literature and Exegesis. Even in this short time he had become an essential element in the life and influence of this institution, which recognizes and sadly mourns its loss, both personal and professional. Dr. Bissell, as is well known, shared with Professor William Henry Green, of Princeton Theological Seminary, the distinction of being the most prominent and able of American conservative Old Testament scholars. He had with much learning and enthusiasm defended the traditional ideas of the origin of the Hexateuch, and of Old Testament questions in general. Previous to the year 1881 he had published two books, a *History of the Origin of the Bible*, in 1873, and a *Commentary on the Apocrypha of the Old Testament*, in the Lange series, in 1880, a work only surpassed by the more recent Wace Commentary. More technical works were published by him while occupying the Hartford chair, *The Pentateuch, its Origin and Structure*, in 1885, and later a *Treatise on Biblical Antiquities*, a *Practical Hebrew Grammar*, and from his Chicago chair an edition of *Genesis*, printed in colors to exhibit the hypotheses of the hexateuchal analysts. The last work of Professor Bissell, which the biblical scholars of Chicago will hold in revered memory, was his paper read immediately preceding his last sickness, before the Chicago Society of Biblical Research (referred to in a foregoing paragraph) upon his special theme of hexateuchal criticism. A more extended consideration of his professional career and contributions will be provided in a subsequent issue.

Book Reviews.

The Apocrypha : the Ecclesiastical or deuterocanonical books of the Old Testament. Edited with various renderings and readings from the best authorities, by the Rev. C. J. BALL, M.A., London : Eyre & Spottiswoode ; New York : E. & J. B. Young & Co., 1893. Pages 276, large 8vo. \$2.

Few English Bible readers are acquainted with the Old Testament apocryphal books. The discontinuance of their appearance between the lids of our Bibles is one of the chief reasons. But the call for easy access to this transitional, imitative, curious literature, has brought out some creditable works within the past two decades. Both the text with variants and commentarial translations have been brought within reach of the student. The book before us is the latest attempt to popularize the best thoughts of scholarship on these Inter-biblical works. Mr. Ball has made diligent use of the best critical editions of texts, and has made a faithful comparison of the views of all the best commentators. The poetical books and portions of books have been arranged in rhythmical form by the use of *stichi* or lines. At the bottom of each page he has given us an ample consensus of the best variant renderings in commentators and versions, and the variant readings of the most reliable manuscripts. The use of figures, letters, and abbreviations in citing authorities note at once the sources of the material employed in each case. The editor has not simply compiled the information, but has exercised his own judgment in deciding between particular renderings and readings. While we do not agree with him in all of his decisions, still, so far as we have examined, the results given are quite fair and candid. Mr. Ball has given us a very complete and satisfactory, popular, yet scholarly, edition of the Apocrypha, putting also on the same page with the translations, the choicest opinions of the world's scholarship.

PRICE.

Versuch einer Reconstellation des Debora-liches. VON CARL NIEBUHR.

The thrilling poem which has been known for three thousand years as the Song of Deborah, and which is unquestionably one of the finest as well as the oldest examples of the national lyric in literature, was very roughly treated during the first two or three hundred years of its history if we are to believe its latest critic, the author of this monograph. Its parts got separated, and were then wrongly re-arranged. Words and even clauses of no small importance dropped out so that the significance of the whole was in a large degree lost until it was discovered by the rare critical acumen of Herr Niebuhr. Rejecting as utterly erroneous the statements contained in the context of the

song he has read the story which the latter embodies in a new light, has taken it to pieces and re-arranged and supplemented it in a very wonderful fashion. As reconstructed or restored the poem opens with verse 12: "Awake, awake Deborah!" etc. Then come verses 3-6, 8 *c d*, 7, 13, 9, 10, 11 *a b c*, 8 *a b*, 19, 11 *d*, 2, 14 *a c d*, 18, 15 *a b d e*, 16-17, 23, 14 *b*, 21 *c*, 22, 21 *a b*, 20, 15 *c*, 24-31. The poem is supposed to have come down to us in a sadly mutilated condition, but some of the lacunae have been supplied by our author's unprecedented ingenuity. The most striking examples of it are the following three: The word "Shichor" or Nile is added at the end of vs. 10. The beginning of vs. 8 is altered almost beyond recognition. It runs thus: "Sisera, king of Egypt, had chosen new gods, then there was strife at the gates of Egypt." The second clause of vs. 14 also is metamorphosed: "To the west of thee, O Benjamin, and of thy bands, goes up Sisera, king of Egypt." These daring insertions are due to an extraordinary theory. Herr Niebuhr had come to the conclusion that Sisera cannot have been a Canaanite. His name is said to be identical with Sesu-ra the name of one of the kings of Egypt who chose other gods, that is, the so-called heretic kings of whom Khuenaten is the most famous. He was in Palestine endeavoring to put down a revolt of a section of the Hebrews who were led by the people of the town of Daberath, which is alluded to in the name Deborah, the world having wrongly supposed for three milleniums that Deborah was a woman. Sisera was defeated at the Kishon, and murdered by Jael on his way back to his own country. To this theory the poem must be made to fit. As the present text is without the remotest allusion to Egypt or anything Egyptian a few appropriate additions must be duly inserted. It is scarcely necessary to remark that the difficulties in the way of this theory are simply enormous. It is chronologically, etymologically, and historically improbable. It is extremely deplorable that an accomplished scholar should have expended so much time and effort on a work which looks more like caricature than sober criticism.

W. TAYLOR SMITH.

Die Psalmen Übersetzt. VON E. KAUTZSCH.

This neat little volume, the text of which has been substantially reprinted from the German translation of the Old Testament under the editorship of Professor Kautzsch, the former half volume of which was issued in 1892, will be very acceptable to students, as it supplies, in a very cheap and handy form, a new rendering of the Psalter by one of the most accomplished of living Hebraists. It is really far more than a translation. It contains much of the material for a commentary. A large amount of information is conveyed by a set of symbols appended to the psalms themselves. Attention is called to the numerous deviations from the Massoretic text by the signs. . . . The insertion of words necessary to complete the sense is indicated by brackets. A row of dots marks a passage as unintelligible in the present condition of the text. Unfortunately a lacuna is noted by the same symbol. Words, or clauses,

or sentences held to be later interpolations are printed in smaller type. Foot notes are added referring to musical expressions such as "selah" and other traditional statements, to the passages noted as obscure, and to other phenomena in the Psalms. The last twenty-five pages are composed of an exceedingly useful collection of critical notes on the critical alterations of the text. To the hard-pressed student this part of the book will be invaluable. The number of passages pronounced untranslatable by Professor Kautzsch is very large. Amongst them are the following: 8 : 1*c*, 12 : 6 (in a furnace on the earth), 12 : 8, 17 : 4, 17 : 14 *a b*, 22 : 16*c*, 22 : 29*b* and 30*a*, 29 : 7 (cleaveth flames of fire), 49 : 5*b*, 13*b*, 14*cd*, 18, and 76 : 10. The famous clause in 2 : 12 rendered in the English Bible "kiss the son" is included because the Aramaic "bar" is considered to present an insurmountable difficulty. In the revision of the text Professor Kautzsch has of course made ample use of the labors of Grätz, Cheyne, Nöldeke, Baethgen, and others. Four examples are all our space admits. In 45 : 6 the words "O God" are regarded after Nöldeke as a marginal note by an oversensitive reader who thought it blasphemous for any but God to be addressed as reigning forever. In 110 : 3 instead of "in the beauty of holiness" the reading of Symmachus and Jerome is preferred "on the holy mountains." In 137 : 5 the emendation of Grätz "may my right hand shrivel up" has been adopted. On 138 : 2 it is suggested that the difficult clause rendered after the Massoretic text "thou hast magnified thy word above all thy name" would yield good sense if "thy name" were put before "all thy word" so that the whole ran "thou hast magnified thy name above thy every promise." As the translation aims in the first line at the exact reproduction of the original it is of necessity somewhat deficient at times in grace and smoothness. It is needless to say that it is highly suggestive.

W. TAYLOR SMITH.

Christ's Acted Parables: A study of the Miracles. By Rev. N. S. BURTON, D.D. Philadelphia: American Baptist Publication Society, 1893.

During Dr. Burton's long career as an educator and a pastor, occasional contributions to periodicals on biblical and educational topics have attracted the attention of thoughtful readers. This little volume shows scholarly study of scripture as well as a pastor's skill in practical exposition. There are thirty-four short chapters. They treat of our Lord's thirty-five recorded miracles in their supposed historical sequence. Each receives separate treatment except the raising of Jairus's daughter, and the healing of the woman who touched the hem of Jesus' garment, the discussions of these two being blended together, as is the case in the gospel narrative itself.

We have noted, as excellent specimens of the author's method of treatment, the following chapters: II. Care of the nobleman's son; VI. The first leper cured by Jesus; on p. 76, "to save unto the uttermost," is applied in a sense which does not quite belong to it in the original; XX. The

Syro-Phoenician woman's daughter; and XXXII. The fruitless fig-tree withered.

Dr. Burton treats of the miracles as "a series of progressive lessons." They are revelations of truth through the symbolism of outward action. And further, they are not only separate object lessons, each a parable expressing spiritual truth by action, but as a series they form a progressive revelation. The later miracles presuppose the earlier, and show an advance upon them in being fuller or higher disclosures of the significance of Christ's person and his prophetic mission.

Whether a sound historical exegesis will consent to adopt this law of progressive manifestation in the interpretation of every case may well be questioned. Indeed, Dr. Burton himself does not claim for it so vigorous an application. In chap. xxxiii., however, the remarks on healing of a wounded enemy, as an instance of adaptation "to the spiritual progress of his pupils," carry the application a little farther than we should prefer to venture. Still, the law itself is, as Dr. Burton maintains, entitled to distinct recognition and emphasis.

These studies of the miracles have grasped and illustrated a truth which has been too generally overlooked, both by the older dogmatism and the newer criticism, a truth regarding which John's gospel is a clear and explicit teacher. The miracle is neither an argumentative fact, with a value chiefly evidential, nor an idealized fact, useful only as an allegory. "This beginning of his signs," John writes concerning the miracle of the created wine, "did Jesus in Cana of Galilee, and *manifested his glory*." It is evident that to John's mind their "glory" did not lie in the dynamic character merely. They were displays not merely of power, but of moral beauty and truth. In the words of the title above, they were "acted parables."

The book keeps closely to its aim throughout; its style is chaste and lucid; without parade of learning it is evidently based on discriminating knowledge of the subject. It will help many readers to a better understanding of the miracles of Jesus.

W. A. S.

The Variorum Teacher's Edition of the Holy Bible: with various renderings and readings from the best authorities; and the aids to the student of the Holy Bible. Edited by the Rev. Professors T. K. CHEYNE, S. R. DRIVER, and W. SANDAY, of Oxford. London: Eyre & Spottiswoode; New York: E. & J. B. Young & Co., 1893. Large 8vo.

We hail with delight every real contribution to the apparatus of the Bible student. One of the most significant and encouraging signs of the future triumphs of the gospel is the large number of profound biblical scholars who are employing their time in popularizing the best results of sacred learning. Some of these results are gathered up and condensed into the brief, clear, and meaty models of essays found in the helps appended to the best teacher's

Bibles. This condensing process has been applied also to the opinions of commentators and textual critics. It has brought their best thoughts and results and set them down before the ordinary Bible student.

This "Variorum Teacher's Bible," is the resultant of twenty years' development of "The Teachers' Bible." Observation and experience have joined hands to make this the most complete book for the reader or student of the Scriptures. In 1877-79 its enterprising publishers issued several articles by prominent biblical scholars in the form of an appendix. In 1880 these were added to the Variorum Reference Bible, and together they were named "The Variorum Teacher's Bible." In 1890 the same was issued in bourgeois type, large octavo. Since that time the book has been brought down to date, both in its notes and its aid-articles. The text of the Bible is the Authorized Version (1611) with some slight variations in form; at the bottom of each page are given (1) variants in renderings where the A. V. does not fairly represent the original. Here we find throughout the Old Testament the opinions, and the best at that, of ninety commentators, and the renderings, where variant, of fourteen different versions including the Revised of 1885. In the New Testament forty-four modern and fifteen ancient commentators are quoted in foot-notes; in addition to these we are referred in all to renderings in twenty-three MSS.; also to those of all the prominent critical editions of the New Testament. (2) Variations in readings are given where the text used by the A. V. is supposed to have been incorrect or doubtful. Use is made here of more than one hundred and fifty different authorities, as a basis for a new translation. While we should occasionally dissent from a conjectural reading, the large majority of cases meet with our approval. These focalized opinions and readings make the body of the work immensely valuable, both to the scholar and the daily Bible reader.

"The Aids," bound up between the same lids, are very full for the 200 pages of space they fill. Among their writers are Professors H. B. Swete, C. H. H. Wright, W. Sanday, T. K. Cheyne, and A. H. Sayce; and Drs. Stanley Leathes, S. G. Green, R. B. Girdlestone, J. Stainer, Tristram, also Messrs. Madden and Boscawen. A glossary of Bible words and names, an index of person, places, and subjects, (16,000 references), concordance (40,000 references), and colored maps from recent surveys with a new-plan index complete this valuable book. 1650 pages on so fine a paper that they fill just one and one-half inches in thickness. It is both a model book and a model piece of book-making.

PRICE.

Students' New Testament Hand-book. By MARVIN R. VINCENT, D.D., Professor of Sacred Literature in Union Theological Seminary, New York. New York: Charles Scribner's Sons, 1893. Large 8vo. pp. 9+160.

This book will be cordially welcomed by a large number alike of students and of teachers of the New Testament. It is divided into two parts. Part I.

treats of the Field of New Testament Study; Part II., of Commentaries on the New Testament. The field of New Testament study includes: The Language of the New Testament; Text of the New Testament; History of the New Testament Canon; Criticism of the Canon; Environment or Setting and Illustration of the New Testament. Each of these main topics is divided into subordinate divisions; the problems of these sub-topics are briefly stated, and then a list of the important works treating of them is given. The exhibit of the literature takes, in several instances, the form of an outline history of the discussion of the problem with brief characterizations of the most important works, and brief statements of the present status of the problem or of the results already reached. Part II. is treated in a similar manner, except that by the elimination of the historical element and the arrangement of the literature apparently in the order of importance rather than in that of age, it is reduced to a classified list of commentaries, with occasional characterizations of the works named. This plan is certainly a most excellent one. To all except, perhaps, the most thoroughly equipped New Testament scholars, such an exposition of the different departments of New Testament study, showing their relation to one another, stating the chief problems in each department, and outlining the history of their discussion, is very enlightening and helpful. It may be questioned whether Part II. would not better have been treated simply as a subdivision of Part I., coördinate with "Environment," "History of Exegesis," etc. The interpretation of the New Testament and the presentation of the results in commentaries certainly belongs to the field of New Testament study, and its exclusion seems calculated slightly to confuse the mind of the young student. One could wish also that Dr. Vincent had seen fit to recognize the Biblical Theology of the New Testament as belonging to the field of New Testament study, and to have made it Division VIII. of his book.

The catalogue of literature under the successive divisions and subdivisions of the subject, gives the book a value in large part distinct from that referred to above as involved in its exhibit of the field of study. In general this portion of the work seems also to have been done with thoroughness and good judgment. That there should be differences of judgment concerning the books proper to be included in such lists is inevitable; that in a work involving such laborious detail there should be occasional errors is scarcely less so. If we point out a few such errors now, and later, perhaps, publish a fuller list of corrections and additions, this is not with a view to depreciating the value of the work done, but only to supplementing it in some small measure. On page 7 it is stated that one part of Hatch and Redpath's Concordance has been issued. Part II. appeared before the publication of the Hand-book, perhaps not before the plates of the early pages were cast, and Part III. has since been issued. On page 7 Westcott is referred to as the author of the article, "Language of the New Testament," in Hackett and Abbot's Smith's Dictionary of the Bible. The article of that title is by Professor James Hadley.

Westcott's article is under the head of "New Testament," part IV. treating of the language of the New Testament. On page 7 the reference to Alexander Roberts should have been to the revised edition of his book published in 1888 under the title, "Greek the Language of Christ and His Apostles." On page 7 the reference to Fr. Delitzsch should certainly have included his later announcement of a different opinion on the question referred to, as made in the preface to his Hebrew New Testament, fifth ed., Leipzig, 1883. Under this head, the Aramaic dialect and its influence on later Greek, ought certainly to have been added the noteworthy discussion by Emil Kautzsch in the Introduction to his *Grammatik des Biblisch-Aramäischen*, 1884. (An English translation of this introduction by Professor C. R. Brown was published in *Hebraica*, Oct., 1884); and also to the essay of Ad. Neubauer, on the Dialects spoken in Palestine in the time of Christ, in *Studia Biblica*, Vol. I., Oxford, 1885. On page 13 reference is made to Westcott's article on the Vulgate in Smith's Dictionary of the Bible, which appears in that work, however, not under that title, but as a subdivision of the article entitled Versions. It is a surprise to find here no reference to Wordsworth and White, *Novum Testamentum Latine*, Oxford, 1887, or to Wordsworth, White and Sanday, *Old Latin Biblical Texts*, Oxford, 1888. Crutwell's Literary History of Early Christianity, which is mentioned on page 34, might suitably have been inserted also on page 15 under the head of *Patristic Biography, Bibliography*, etc. The statement on page 26 that Tischendorf's Prolegomena "were prepared after his death by C. R. Gregory and Ezra Abbot," is rather misleading, since Abbot shared in the preparation of the first volume only, and the third has not yet appeared. The monographs of Raabe and Hennecke on Aristides, in Gebhardt and Harnack's *Texte und Untersuchungen*, should doubtless be mentioned on page 34 in any subsequent edition, though Hennecke probably appeared too late to be incorporated in this edition. The literature on the Muratorian canon on page 37 might be easily increased, and ought certainly to include the facsimile edition of Tregelles, Oxford, 1867. On page 61, Badham's *Formation of the Gospels*, second edition, London, 1892, would seem to be of sufficient importance to call for mention, especially as his far less important essay on the Peter fragment is mentioned on page 45. The value of all the bibliographical work would have been increased if the place and date of publication of the works referred to had been uniformly stated.

The book is beautifully printed, yet there are occasional errors in proof reading, and some infelicities in the choice of type. Of the former we note the omission of the second initial in Professor Gildersleeve's name on page 34 (it is correct on page 35); "christliche" for "christliches" on page 40, second line; "Mr." for "M." on page 44, eighth line; on page 60, last line, "2d edition" for "sixth edition." Of the latter a conspicuous instance appears on pages 34 and 37, where for a principal heading a type is used which is less prominent than the subordinate heading that follows, and is identical with the material under the preceding section. Its character as a heading is com-

pletely hidden, and the reader is not a little hindered in his attempt to follow the order of topics.

But all these are minor and comparatively unimportant defects of a very valuable book, for which New Testament students will return sincere thanks to Dr. Vincent.

E. D. B.

The New Testament and Its Writers, being an Introduction to the Books of the New Testament. By REV. J. A. M'CLYMONT, B.D. New York: A. D. F. Randolph & Co., 1893. Pp. 288. Price, 3s. 6d.

This work is an expansion of a much smaller book published some time ago by the same author under the same title. The original was one of a series of guild and Bible class text-books issued for use in Scotland, and was highly commended as well as widely introduced. All who used the earlier edition, and those who now for the first time make the acquaintance of the book, will heartily approve of Mr. M'Clymont's further work upon the volume. The frontispiece extends over six pages, two of them presenting a good map of the Roman Empire in New Testament times, the other four showing fac-simile specimens of the oldest and most interesting New Testament manuscripts. The first chapter, introductory, discusses the name, language, contents, manuscripts, versions, the canon, textual criticism. Chapter two treats of the gospels collectively, their name, nature, authenticity, origin, diversity, and harmony. Thereafter each book of the New Testament is taken up, in the order of our canon, and discussed as to its authorship, readers, date and place of composition, character and contents. The position throughout is that of scholarly conservatism. The Synoptic Gospels and Acts are all placed before 70 A. D., the Fourth Gospel 85-90 A. D., the Pastoral Epistles 67-68 A. D., James 44-49 A. D., First Peter 64-65 A. D., Second Peter 69-70 A. D., and Revelation about 96 A. D. With reference to the date of the Revelation the author says: "There is now a growing conviction that the theory which dates the composition of the book before the destruction of Jerusalem must be abandoned, and that the persecution referred to is not that which took place at Rome in the reign of Nero, but the sufferings inflicted on Christians at a later date, in the provinces, especially in Asia Minor, when they refused to worship the Emperor and Roma." This is the date for which Professor Ramsay has argued in his recent work, although modern scholars had come to an unusual agreement for the early date (69-70 A. D.) A reversal of present judgment may be at hand, but the question involves so many matters that it needs extended discussion. All of the disputed books are held by the author to be the work of their traditional authors, except that Hebrews is not directly Pauline. The Epistle to the Galatians is put immediately before the Epistle to the Romans, and the Philippian Epistle immediately after it, with dates 57, 58 and 61 respectively. This arrangement, as regards Philippians, was suggested by Bishop Lightfoot and has found some acceptance, but the arguments from

style and situation on which it rests are faced by counter arguments which make it as yet quite unnecessary to abandon the common opinion regarding its position as the latest of the Imprisonment-Epistles.

There are two ways of writing an Introduction to the New Testament. First, to give an elaborate criticism of current views and to present therewith an original construction or interpretation of the facts involved, based upon one's individual scholarship—such as Weiss's Introduction; second, to give a summary of the facts about the New Testament already agreed upon, and a conspectus of the varying views upon important disputed points, with an indication of how the consensus of scholarship decides them—such as Gloag's Introductions. To the latter class belongs Mr. M'Clymont's volume, and in style and manner of treatment it reminds one of Dr. Gloag's works, though of course it is brief and elementary in comparison. Without pretense of independent scholarship, it is a simple, sound, good, attractive popular Introduction, to be favorably compared with the somewhat similar works of Dods, Farrar, Kerr, and others.

C. W. V.

The Parables of Our Lord. Series of Bible Class Primers. By Professor S. D. F. SALMOND, D.D. Edinburgh: T. & T. Clark. Imported by Chas. Scribner's Sons, New York, 1893. Pp. 122. Price, 25 cents.

Many of the volumes in this series of Bible Class Primers are of first-rate scholarship, and are very useful to the Bible student and teacher, for example, *The Kings of Israel*, by Rev. W. Walker; *The Historical Connection between the Old and the New Testaments*, by Professor John Skinner; *The Life of St. John* and *The Life of Paul*, by Dr. P. J. Gloag; and *The Life of the Apostle Peter* and *The Life of Christ*, by Professor S. D. F. Salmond, who is also the author of this last Primer, *The Parables of Our Lord*. The design of the series is an excellent one: to furnish unpretentious and simple but sound and true helps to the study of the Bible. They would be found useful in every Sunday school and Bible class. There is nothing so good for the great majority of Sunday school people whose only diet at present is lesson leaves and quarterlies, through which they can never arrive at an idea of unity or an historical sense in the lives of the biblical personages and narratives. Let such become familiar with the Bible Class Primers, and with these also may be classed the *Smaller Cambridge Bible for Schools*, imported by Macmillan & Co., of New York.

Professor Salmond's volume on *The Parables of Our Lord* is a plain, truthful, charming presentation of Christ's parables and their meaning. The introductory chapter contains a discussion of the meaning of the word "Parable," its use in teaching previous to Christ's time, the reasons why he adopted it, the characteristics which he gave to the parable, the several groups of Christ's parables, and the principles and aids to the interpretation of them. The

author finds no logical or topical grouping for the parables satisfactory, and so arranges them chronologically into three groups, the Early, Intermediate and Late Groups, or those of the First, Second and Third Periods. The method of treatment is a paragraph descriptive of the parable, its character, circumstances, and so forth, followed by a paragraph which gives the "scope" or application and significance of the parable. Certain of them receive more extended discussion. Thirty-one in all are presented in the volume. Of course Professor Salmond's Primer does not supersede, it does not even take the place of, the larger works upon the same subject, Trench's *On the Parables*, Bruce's *Parabolic Teaching of Christ*, and others, but it is of equal value with these as far as it goes, and it will be much more widely read and studied because its size is not formidable but attractive to the general Bible student and Sunday school worker.

C W. V.

The Psalms (Expositor's Bible). By ALEXANDER MACLAREN, D.D. Vol. II., Psalms XXXIX.-LXXXIX. New York: A. C. Armstrong & Son., 1893. Pages 503. Price \$1.50.

This is the thirty-fifth volume of this valuable series of expositions, written by almost as many eminent biblical scholars of Great Britain and America. One year ago, Dr. Maclaren gave us his first volume on the Psalms covering numbers I.-XXXVIII. This was accorded a warm welcome among all biblical and especially homiletical students of the scriptures, because of its critical basis, its warm Christian sympathy, its lucid presentation of the chief truth in each passage, its strong appeal to the reader and listener, and its application to the questions of the day. The originality of statement and the epigrammatic mode of expression made the work popular from its appearance. This new volume follows close in the tracks of the first as to plan and method of treatment. It exhibits considerable critical skill in the handling of the Hebrew text. The author is slow to make prominent use of conjectural emendations, or to alter readings already authorized by manuscripts and versions. The questions of date and authorship are treated with candor and prevailingly with good judgment. Cheyne's positions are not left unnoticed, but receive the respectful treatment which they deserve. Dr. Maclaren is conservative in his assumptions, methods and conclusions, though by no means impervious to the best light already thrown on the Psalter.

A good specimen of his method of treatment is that of the seventy-second psalm. He first gives us a new translation in which there are several very happy expressions, *e. g.*, "may he come down like rain upon the mown pasture" (vs. 6a), "may there be abundance of corn in the earth on the top of the mountains! may its fruit rustle like Lebanon!" Following this is a statement of the views of the leading commentators and writers, including Cheyne, with such objections as appear to him pertinent. The writer then

states his position in a few words and proceeds at once to the elucidation of the several verses before him. In many respects it is a model discourse. There is no superfluity of words, no speculation without ample basis, but a real, genuine expository sermon such as every psalm could produce at the hands of the critico-spiritual student and scholar. We commend these volumes of Dr. Maclaren to the rising ministry both for the careful study they reveal, and for the immense practical use to which they are put. This kind of discourse, this method of treating the Bible will be the pulpit method of the future. It feeds the preacher and satisfies the spiritual needs of the masses.

PRICE.

Current Literature.

BOOKS.

GENERAL.

- Tschirn, G.* Die Bibel nur Menschenwerk, unter Berücksichtigung der theolog. Entgegnungen. (Breslau, 1894; pp. 31; 8vo.). 40pf.

OLD TESTAMENT.

- Bachmann, Johs.* Alttestamentliche Untersuchungen. 1 Buch. (Berlin, Calvary & Co.; 8vo). M. 4.
- Beer, Geo.* Individual- und Gemeindesalmen. Ein Beitrag zur Erklärung des Psalters. (Marburg i. H., 8vo.) M. 4.
- Bellaris, W.* Our inheritance in the Old Testament. (London, Sonnenschein, 1894; pp. 190; 8vo). 3s. 6d.
- Buhl, F.* Jesaja, oversat og fortolket. 8 Hefte. (Slutning Kjobenhavn, 1894; pp. 132, 8vo.).
- Denniston, J. M.* Exodus. An autobiography of Moses with the four following books. (London, Morgan & Co., 1894; pp. 246; 8vo). 3s. 6d.
- Winckler, H.* Altorientalische Forschungen. ii. (Leipzig, Pfeiffer, 1894; 8vo). bound. M. 6.50.

NEW TESTAMENT.

- Crookall, L.* Topics from the tropics; or, Short Studies in the Life of Christ. (London, Stock, 1894; 8vo). 3s. 6d.
- Friedländer, M.* Zur Entstehungsgeschichte des Christenthums. Ein Excurs

von der Septuaginta zum Evangelium. (Wien, Hölder, 1894; pp. iii. and 172, 8vo). M. 2.80.

Geikie, C. The Gospels: a companion to the life of our Lord, with map and illustration. (London, Nisbet, 1894; pp. 500, 8vo.) 6s.

Harris, J. A. Four Lectures on the Western text of the New Testament. (Cambridge, University Press, 1894; 8vo). 5s.

Knodt, E. Pastorallehren aus den paulinischen Briefen. 1 Teil. (Gotha, 1894; pp. viii. and 133, 8vo). bound. M. 2.20.

Neteler, B. Untersuchung neutestamentlicher Zeitverhältnisse. (Münster, 1894; pp. 39, 8vo.) 50pf.

Rauch, Ch. Die Offenbarung des Johannes, untersucht nach ihrer Zusammensetzung und der Zeit ihrer Entstehung. Von der Teyler'schen theolog. Gesellschaft gekrönte Preisschrift. (Haarlem, 1894; pp. 156, 8vo.) M. 3.60.

Scrivener, F. H. A. New Testament in the original Greek, together with the variations adopted in the revised version. New edition. (Cambridge, University Press, 1894; pp. 650, 12mo). 4s. 6d.

Vetter, P. Der apokryphische 3 Korintherbrief. (Programm, Tübingen, 1894; pp. iii. and 100, 4to). M. 4.

ARTICLES.

GENERAL.

- Atterbury, A. P.* Mohammedanism in Africa; its missionary character. (Hom. Rev., April, 365-69.)

Black, Hugh. The Penalty of Privilege. (Expositor, April).

Darlow, T. The Implicit Promise of Perfection. (Expositor, April.)

Mitchell on Inspiration of the Bible. (Expos. Times, April, 290-92).

Moulton, W. F. In Memoriam. The Rev. William Milligan. (Expos. Times, March, 247-50).

Moxom, Philip S. The Human Element in the Bible. (New World, iii. 23-37).

Newberry, Percy. Botany of the Egyptian Tombs. (Expositor, April, 293-99).

Reusch. Thesen über die Inspiration der h. Schrift. (Internationale Theolog. Ztschr. '94; 227-43).

Schechter, S. Some Aspects of Rabbinic Theology, I. (Jew. Quart. Rev., vi., 405-27).

Vrooman, F. B. The New Bible. (Arena, March).

Wolf, E. J. Christianity and Culture. (Bibliotheca Sacra., 185-205).

OLD TESTAMENT.

Blake, B. Isaiah 40:9-10. (Expos. Times, March, 287-8).

Budde, K. The Song of Solomon. (New World, iii. 56-77).

Carpenter, Boyd. The Book of Ruth. (Quiver, London, March).

Clemens, J. S. Psalm 23:4. (Expos. Times, March, 288).

Cohen, H. Numbers 21:14. (*ibid.*, April, 336).

Davidson, A. B. The Theology of Isaiah. (*ibid.*, 296-8).

Dawson, Sir J. W. The Bible and Science. 3. Early Man and Eden. (Expositor, April).

Fenwick, G. T. Psalm 100:3. (Expos. Times, March, 242-3).

Grau, R. F. Der Polytheismus der heidnischen Semiten. (Beweis des Glaubens, March, 88-106).

Harper, Andrew. The Prophets and Sacrifice. (Expositor, April.)

Heuduck. Zur Pentateuch-Kritik. (Evangel. Kirch.-Ztg., nos. 6, 7, 8 and 9).

Klostermann. Beiträge zur Entstehungsgeschichte des Pentateuchs; 6. Das chronologische System des Pentateuchs. (Neue Kirchl. Zeitschr., '94, 208-47).

Le Page Renouf, P. Where was Tarshish? (Proc. Soc. Bibl. Arch., xvi., 104-8).

Murray, D. A. The Authorship of Isaiah xl.-lxvi. (Hom. Rev., February).

Potwin, T. S. The Composition and Date of Deuteronomy; ii. (Bibl. Sacra, 231-45).

Robertson, J. Isaiah 55:10-11. (Expos. Times, April, 309-10).

Skipwith, G. H. On the structure of the Book of Micah, and on Isaiah 2:2-5; Note on the second Jeremiah. (Jew. Quart. Rev., vi., 583-86).

Stalker, James. The Parables of Zechariah; III. (Expos. Times, April, 311-14).

Taylor, J. Psalms 4:4; 8:2. (Expos. Times, April, 315).

Taylor J. Kautzsch's edition of the Psalter, IV. (*ibid.*, 335-6).

Ward, Wm. Hayes. Babylonian Creation Story. (Hom. Rev., March).

Ward, Wm. Hayes. The Serpent in Babylonian Mythology. (*ibid.*, April).

Whitehouse, O. C. Daniel 3:5. (Expos. Times, March, 284-6; against *Thomson*, *ibid.*, January, 180).

Woods, F. H. Hebrew Prophecy and Modern Criticism. (Expos. Times, March, 256-61).

NEW TESTAMENT.

Abbott, E. A., on the Temple in John 2:20. (Classical Rev., No. 3, 89-93).

Bernard, J. H. The Letter and the Spirit, 2 Cor. 3:6. (Expos. Times, April, 302-7).

Bossard, Guido. Luke 9:60. (Expos. Times, April, 293-5).

Bretherton, F. F. John 14:6. (*ibid.*, 309).

Brown, Alex. Romans 1:4. (*ibid.*, 308-9).

- Bruce A. B.* St. Paul's Conception of Christianity; 15. The likeness of sinful flesh. (Expositor, April).
- Carvic, A. E.* Jesus and the Priesthood, John 2:19 (Expos. Times, April, 334-5).
- Chase, F. H.* The reading of *Codex Bezae* in Acts 1:2. (Expositor, April).
- Clapperton, J. Alex.* Christ's Knowledge, was it limited or unlimited? (Expos. Times, March, 275-8).
- Cook, J. E. W.* Notes on Ephes. 2:10. (Hom. Rev., April, 363-4).
- Dawson, Sir J. W.* Matthew 5:13. Salt losing its power. (Expos. Times, March).
- Döderlein, J.* Wer sind die Brüder des Menschensohnes, Matth. 25:40. (Evang. Kirch-Ztg. no. 6).
- F. J. G.* Acts 2:9. (London, Athenæum, 24 Feb., col. 246a-246b).
- Gatsenmeier.* Einige neutestamentliche Stellen: 1 Joh. 1:9; Luk. 2:14; Matt. 17:4. (Internationale Theolog. Ztschr. '94, 368-9).
- Gray, E. P.* The last Passover and its Harmonies. (Bibl. Sacra, 339-46).
- Godet, F.* La victoire de la vie sur la mort, d'après saint Paul. (Rev. Chrétienne, March, 194-206).
- Great Text Commentary: 1 John 3:2; 4:8. (Expos. Times, March 281-4; April, 322-5).
- Harnack, A.* Ein Zweiter *libellus* eines *libellaticus*. (Theol. Litztg. no. 6).
- Holtmann, O.* Studien zur Apostelgeschichte, III. (Ztschr. f. Kirchengesch. xiv. 495-502.)
- Howat, Thos.* Romans 6:1-4. (Expos. Times, April, 310).
- Hoyt, W.* The Person of Christ. (Hom. Rev., April, 313-18).
- Mackenzie, Geo.* Romans 8:19. (Expos. Times, April, 334-5).
- McMichael, W. F.* Be ye followers of me. Philipp. 3:17. (*ibid.*, March, 287).
- Mitchell, R. A.* Romans 6:10. Christ's Death to Sin. (*ibid.*, March, 265-7).
- Montefiore, C. F.* First impressions of Paul. (Jew. Quart. Rev., vi. 428-74).
- Philip, Geo.* Romans 8:19-22 (Expos. Times, April, 315-19).
- Ramsay, W. M.* Epilogue; against *G. A. Smith*. (Expositor, April).
- Relton, F.* Christian Faith. (Expos. Times, March, 261-4).
- Rendall, F.* The Galatians of St. Paul and the date of the Epistle. (Expositor, April).
- Robson, J.* The Paraclete, I. (Expos. Times, April, 320).
- Sabatier, A.* Comment la foi chrétienne de l'apôtre Paul a-t-elle triomphé de la crainte de la mort? Explication de 2 Cor. 5:1-10. (Rev. Chrétienne, Jan., 1-22).
- Scott, R.* Romans 8:19. (Expos. Times, March, 265).
- St. ein zu wenig beachtetes Zeugnis für die Auferstehung Jesu* (Beweis des Glaubens, March, 81-7).
- Taylor, Charles.* Order of events in St. Mark. (Expos. Times, March, 241-2).
- Ward, Wm. Hayes.* The New Testament doctrine of the relation of Christ's death to the Old Testament sacrifice system. (Bibl. Sacra. 246-68).
- Warth.* Noch einmal von der 'blasphemischen Theodicee' oder gotteslästerlichen Rechtfertigung der Weisheit, Matth. 11:19. (Theol. Stud. und Kritiken, 794, 617-21).
- Watts, James C.* The alleged quarrel of Euodia and Syntyche. (Expos. Times, March, 286).
- Weyman, C.* Das Evangelium und die Apokalypse des Petrus. (Blätter für das Gymn.-Schulwesen, Bd. 30, 81-89).
- Wright, A.* The Gospels and Modern Criticism. (Expos. Times, March, 278-80).
- Zahn, Theodor.* The adoration of Jesus in the apostolic age, I. (Bibl. Sacra, 314-30).

REVIEWS.

GENERAL.

- Anti-Higher Criticism, or Testimony to the infallibility of the Bible: a series of essays. (rev.: *Bibl.-Sacra*, 351-53).
- Books of the month (short reviews in *Expos. Times*, March, 251-54; 267-71. April, 298-301; 327-330).
- Darmesteter, J.* Origine de la littérature et de la religion Zoroastriennes. (L. H. Mills, *New World*, iii. 155-60).
- Lacouperie, A.* *Terrien de.* The oldest Book of the Chinese, I. (F. H. James, *ibid.*, 160-3).
- Liddon, H. P.* Life of E. B. Pusey, vols. I. and II. (J. W. Chadwick, *ibid.*, 187-90).
- Schroeder, L. v.* Buddhismus und Christenthum. (H. Oldenberg, *Theol. Litztg.*, no. 8).

OLD TESTAMENT.

- Benzinger's* Hebräische Archæologie. (C. Siegfried, *Theol. Litztg.*, no. 8).
- Cheyne's* Founders of Old Testament Criticism. (*The Nation*, Feb. 8, 1894).
- Duhm's* Das Buch Jesaia übersetzt und erklärt. (H. Guthe, *Theol.-Litztg.* no. 6; T. K. Cheyne, *Jew. Quart. Rev.*, vi., 447-52).
- Gaster, M.* 1. The Scroll of the Hasmoneans. 2. Hebrew Visions of Hell and Paradise. (A. Neubauer, *Jew. Quart. Rev.*, vi., 570-77).
- Hackmann.* Die Zukunftserwartung des Jesaia untersucht. (T. K. Cheyne, *Jew. Quart. Rev.*, vi., 547-52).
- Hatch and Redpath.* Concordance to the Septuagint, pt. iii. (E. Schürer, *Theol. Litztg.*, 1894, No. 3).
- Holzinger's* Einleitung in den Hexateuch. (K. M., *Literar. Centralblatt*, 1894, No. 8).
- Kittel, R.* Geschichte der Hebræer. 2. Halbband. (L. Horst, *Theol. Litztg.*, 1894, No. 4).

- Klostermann, A.* Der Pentateuch. (K. Budde, *Theol. Litztg.*, 1894, No. 4 and Owen H. Gates, *Bibl. Sacra*, 348-9).
- Königsberger, B.* Aus Masorah und Talmudkritik, I. (L. Blau, *Jew. Quart. Rev.*, vi., 560-67).
- Lidsbarski, M.* De prophetis, quae dicuntur, legendis Arabicis. (A. Socin, *Theol. Litztg.*, no. 8).
- Rothstein, J. W.* Das Hohe Lied. (C. Siegfried, *Theol. Litztg.*, no. 7).
- Sayce, A. H.* The Higher Criticism and the Monuments. (Driver, R. S., *Contemporary Rev.*, March, 408-26; *Expos. Times*, March, 243-6; *ibid.*, April, 289).
- Siegfried's* edition of the Book of Job: part xvii. of Sacred Books of the Old Testament. (Rich. Gottheil, *Jew. Quart. Rev.*, vi. 552-60).
- Smend, R.* Lehrbuch der alttestamentlichen Religionsgeschichte. (T. K. Cheyne, *New World*, iii., 166-71).
- Wace's* Apocrypha, 2 vols. (E. Nestle, *Theol. Litztg.*, 1894, No. 2).

NEW TESTAMENT.

- Bovon.* Théologie du nouveau Testament, I. (P. Lobstein, *Theol. Litztg.* No. 7).
- Burton, Ernest D.* Syntax of the Moods and Tenses in New Test. Greek. (*Bibl. Sacra*, 350).
- Cone, O.* The Gospel and its earliest interpretations. (*Bibl. Sacra*, 353-4).
- Cruftwell's* Literary History of Early Christianity. (A. Harnack, *Theol. Litztg.*, 1894, No. 2; A. Plummer, *Thinker*, Feb. 187-91).
- Curtius, E.* Paulus in Athen. (G. Heinrici, *Theol. Litztg.*, No. 8).
- Gardner, Percy.* The Origin of the Lord's Supper. (P. Lobstein, *Theol. Litztg.*, No. 8).
- Jäger.* Gedanken und Bemerkungen zur Apostelgeschichte, 2. Heft. (J. H. Holtzmann, *Theol. Litztg.*, 1894, No. 3).

Kölling, W. Die Echtheit von 1 Joh. 5:7. (E. Schürer, Theol. Litztg., 1894, No. 4).

Piratt, A. L'archéologie chrétienne. (G. Ficker, Theol. Litztg., No. 6).

Robinson, J. A. The Philocalia of Origen. (Expos. Times, April, 289).

Sanday, W. Bampton Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. (J. H.

Thayer, New World, iii, 186-7; C. G. Montefiore, Jew. Quart. Rev., vi., 586-95).

Schnedermann, Geo. Jesu Verkündigung und Lehre vom Reiche Gottes. 1. Die Verkündigung Jesu vom Kommen des Reiches Gottes. (W. Bousset, Theol. Litztg., 1894, No. 4).

Weizsäcker. Apostolic Age, I. (J. A. Selbie, Expos. Times, April, 332-3).

BOOKS RECEIVED.

The Sermon Bible: II. Corinthians to Philippians. (New York: Armstrongs, 1893; pp. 367). Price, \$1.50.

The Incarnation and Common Life. Sermons. By Brooke Foss Westcott, D.D., D. C. L., Bishop of Durham. (London and New York: Macmillan & Co. pp. 428). Price, \$2.50.

Village Sermons preached at Whatley. By the late R. W. Church, M.A., D.C.L. (London and New York: Macmillan & Co., 1894, pp. 356). Price, \$1.75.

The Epistle to the Philippians. By Robert Rainy, D.D. (New York: Armstrongs, 1893, pp. 368). Price, \$1.50.

So Great Salvation. By the Rev. G. H. C. Macgregor, M.A., with an introduction by Rev. H. C. G. Moule, M. A. (New

York: Imported by Chas. Scribner's Sons, pp. 138). Price, 50 cts.

The Miracles of Our Lord. By John Laidlaw, D.D. (New York: Funk & Wagnalls Co., 1892, pp. 384).

The Memorabilia of Jesus, commonly called the Gospel of St. John. By W. W. Peyton. (London: A. & C. Black, 1892, pp. 513).

An Outline Study of the Gospel of John. By H. Van Ommeren. (Fricks, Pa.: Fricks Printing Co., pp. 88).

The Galilean: A Portrait. By Walter Lloyd. (London: Williams & Norgate, 1892, pp. 80).

The Ascension and Heavenly Priesthood of our Lord. By William Milligan, D.D. (London: Macmillan & Co., 1892, pp. 374).

THE BIBLICAL WORLD

CONTINUING

The Old and New Testament Student

VOLUME III.

JUNE, 1894

NUMBER 6

IF one looks back over the events of the theological world which have taken place during the past six months, three elements in the situation present themselves: There has been apparent everywhere a feeling of unrest; men have shown alarm, either for themselves or for others. The uncertainty, which seems to characterize those to whom we have been accustomed to look, has led to a still greater uncertainty on the part of those who do not form opinions for themselves. It is evident to anyone who is observant that a change of position, at least in reference to details, is taking place in the case of many men. It is true, moreover, that these changes, or, as it may be better described, this progress is seen in the utterances of men whose names have been before the theological world for several decades; the older men as well as the younger give evidence of having developed. One may not fail to note also that in some sections of the country the unrest is limited wholly to concern about the position of others, these sections furnishing little evidence that any changes are taking place in them. In pulpit, and in pew, in the secular and in the religious press, there is a feverishness, which bodes ill or good according to the spirit which prevails.

THE SIGNIFICANCE of the unrest is easily determined. It means activity. No one will deny that there has been an ever increasing activity in thought concerning all matters which relate to the Bible and the church. In these days, such activity is no longer limited to the clergy; our laymen are wide-awake, and the number of men outside of the ministry, who find pleasure in directing their thoughts to the burning questions of the day rapidly increases. This activity has seemed to be more intense of late than ever before. It could be wished that a better spirit might characterize it than has been indicated in certain quarters. One can think of nothing better than the freest discussion, and it may be expected that when the period of discussion has passed, warm as it may be, there will follow here, as, for example, in Scotland, a time when men holding widely different views will be able to work together peacefully in the same communion.

In reference to one thing care is needed; nothing should be done to diminish this activity. Let the discussion go on; let it grow still warmer if need be. It is only in this way that the right end will be gained.

THE THIRD ELEMENT is the honesty which seems to characterize the utterances of all parties. However conservative, or liberal, it is safe to assume that, at least, in a great majority of cases, there is true sincerity. But is true sincerity ever accompanied by any but the right spirit? Experience shows that honesty of purpose does not always carry with it breadth of spirit. This is something, which, however desirable, cannot always be expected. There is a general desire to know more about these things which are now being discussed. It is conceded that much valuable information has been out of the reach of the majority of people. Not a few wonder why this information has not already been given. Be that as it may, the fullest information is now within the grasp of all. There is also a growing desire to look at all these things from what may be called the historical point of view. Men are beginning to recognize that while, "the essential facts of Christianity are unchangeable and final, the understanding of these facts by the general

Christian church, as by the individual Christian, is progressive. Progress in theology involves better statements of individual truths, and more perfect adjustment of these truths to each other, resulting in the growing understanding of the revealed thoughts of God in their purity, harmony, and unity. No human statement of divine truth is to be regarded as final; any dogma which is in conflict with the enlightened and living conscience of man, is doomed. Ecclesiastical dogmas, which have had wide, almost universal acceptance, would, if now accepted, wreck the faith of ages. The theological movement of our age is not that of an eddy, or a whirlpool, but that of the Gulf Stream, under the guidance of the provident spirit of God, bearing us on 'towards that far-off, divine event,' towards which the whole creation moves. We are as near to God as the patriarchs, the prophets, or the apostles. God has not spoken his last word. He never will speak his last word. He is the living, and immanent God, speaking to all men of all religions to the end of the world."¹

IN RESPONSE to a demand based upon the general desire to which reference has been made the *American Institute of Sacred Literature* is about to organize the *Bible Students' Reading Guild*, the purpose of which will be to draw together those who desire to undertake a common course of reading with a view to securing an intelligent conception of the Old and New Testaments. The work of the Guild will cover four years. In the first, the subject for consideration will be the Life of Christ; in the second, the Foreshadowings of the Christ, or Old Testament Prophecy; in the third, the Development of the Church; in the fourth, Old Testament Literature. The plan, which is more fully presented elsewhere in this number (see p. 463), includes the reading of a small number of carefully selected books, together with those portions of the sacred Scriptures which furnish the material for the subject of the year. In order that the work may come within the reach of the largest possible number, the

¹ Professor George W. Northrup, D.D., in an address before the Divinity School of the University of Chicago, May 9th, 1894.

list of books is not an extended one. Full directions for the work will be given and it will be possible for any one, willing to spend thirty minutes a day, to do the work required.

THE SPIRIT of this work will be entirely in harmony with the statement made above. The books selected for reading will be standard books, acceptable to all. No effort will be made to introduce the "special teachings" of any class. The effort will be a sincere and honest one to bring into the possession of the reader a reasonable familiarity with the facts and the general teachings. In such work much, it must be confessed, depends upon the spirit. A large proportion of the work in these modern times is rendered null and void because of the spirit which characterizes it, and the methods employed in conducting it. Sincerity and simplicity, we believe, should characterize every attempt to deal with the most sacred of all subjects, the Word of God, and in this spirit the work proposed is undertaken.

IT MAY BE ASKED, why introduce a new course? Are there not sufficient already in the field? In answer to this it may be said that the new course is intended to meet certain difficulties, the force of which has been felt by many people. These are (1) *lack of time*. There are thousands and tens of thousands of people who can find a few minutes each day for work of this kind, but who are unable to do any large amount of consecutive study. The courses already in existence are of such a nature as practically to prevent this large class of people from doing anything. It is further believed that work undertaken thus will lead to additional work, and that in the end many will be led into higher and more thorough courses of study. (2) *Lack of definiteness*. The majority of people feel the need of a guide in such work. They have time for reading if only they knew what to read. So many books are recommended that there must be a selection. If, now, a definite plan of reading may be suggested, the undirected and misdirected effort of many may be guided in such a manner as to lead to definite results.

FROM THIS point of view the new movement will enter upon the experiment. That it is an experiment we are entirely willing to concede. It is quite certain, however, if the books have been judiciously selected and if the plan in any measure fulfills the expectation of its originators, results will be attained the value of which will be very great. Readers of the BIBLICAL WORLD during the past ten years have watched with much interest the development of experiments along similar lines which have accomplished, at least in many cases, far more than was expected of them. The interest and sympathy of these same readers will, we feel quite sure, be accorded this new experiment, in the hope that help may come to many for whom the right kind of help has not yet been provided.

THE EXCAVATIONS AT SENDSCHIRLI, AND SOME OF THEIR BEARINGS ON THE OLD TESTAMENT.

By PROFESSOR MORRIS JASTROW, JR., PH.D.,
University of Pennsylvania.

Debt of biblical study to excavation.—Sendschirli and the mounds of Syria.—Assyrian monuments discovered.—The Aramaic inscriptions and their story.—The statue of Bar-Rekub.—The analogies in the biblical history.—The Hadad monument.—Its historical and religious significance.—Later literature on the subject.

Biblical study owes much to the explorations that have been conducted with such uninterrupted activity in the Orient during the past fifty years. It is astonishing indeed to note how, at almost every turn, some witness of antiquity is found that furnishes an illustration to a bit of biblical history, or has some bearings on biblical customs, or throws new light upon biblical speech. An ancient palace is exhumed on the site of Nineveh, and in the record left by its builder we read an account of his attempt to destroy the kingdom of Judah. A traveler passing through Moab comes across an ancient stone, and new data are revealed of King Mesha's conflict with the kingdom of Israel. Some peasants stumble upon the archives of Egyptian kings, and as a result the history of Jerusalem is traced back to a period five hundred years before David made it the capital of his kingdom. And so again recent excavations conducted by German archæologists at a mound in northern Syria have brought to light material of the greatest interest and value to biblical lore.

For a long time Semitic scholars felt justified in looking for a rich yield from the explorer's spade in this region. The territory lying between the Orontes and the Taurus range is dotted with mounds of the artificial character of which there was no doubt. Moreover, many of the so-called Hittite monuments were found in this region and lastly from Egyptian, biblical, and more especially Assyrian sources, it was evident that great political

activity once prevailed here. The Assyrian records tell of many a bloody conflict waged against the principalities into which the territory was split up, and the many names of towns mentioned by the Assyrian conquerors furnish an index for the thickness of the population. Ten years ago a German scholar, Dr. F. von Luschan, formed the plan of attacking one of these mounds that appeared especially promising. It was known among the natives as Sendschirli, *i. e.*, chain—a name suggested probably by its appearance, which is long and narrow. Situated at the foot of the Taurus mountains, some sixty miles above Antioch, it bordered on the highway leading from Assyria to the Mediterranean, and at the same time formed a natural barrier against advance to the north. Sufficient interest having been aroused in Luschan's project to lead to the formation of a special "Orient Committee" in Germany, an expedition was sent out in the spring of 1888, the success of which prompted further diggings in 1890 and 1891. The first-fruits have now been made public, and one is warranted in classing the German undertaking among the most significant of this age of Oriental explorations. Although only a portion of the mound has been explored, the remains of several large buildings have been exhumed, containing magnificent sculptures, besides a large number of minor objects. Several walls have been traced, adapted by means of numerous little towers for the defense of the place, and in the third place, inscriptions have been found both at Sendschirli and in a neighboring place known as Gerdshin. It is the inscriptions that furnish the clue to the identification of the place.

Strange to say, while the sculptures of Sendschirli show all the characteristics of "Hittite" art, no Hittite inscription was met with. Instead we have a magnificent monolith covered with cuneiform characters and three monuments with "Aramaic" inscriptions. The Assyrian monument turns out to be one erected by the famous Esarhaddon, who ruled over Assyria from 681 to 668 B. C. This is the king, it will be remembered, whose name is recorded in II Kings, 19 : 37, as the successor of Sennacherib.¹

¹ The murder of Sennacherib is referred to in a Babylonian chronicle in these interesting words: "On the twentieth of Tebet, Sennacherib was murdered by his son in an uprising, after having ruled over Assyria twenty-three years."

According to his annals, all the rulers of Palestine and the Phœnician coast were forced to do his bidding, and among these rulers he mentioned "Manasseh of Judæa." Esarhaddon also undertook several campaigns against Egypt, in the third of which he succeeded in capturing the city of Memphis. This occurred in the eleventh year of his reign, and the monument at Sendschirli is devoted to a record of this triumphant event. In addition to the inscription there is a pictorial representation on the stone of the king himself in the act of holding two captives by means of ropes which have been cruelly drawn through their lips. These captives appear to be Tarku, the king of Egypt and Ethiopia, and, as I conclude from a reference in the Babylonian Chronicle B (col. iv, 27), Ushankhuri his son, though Schrader and others take one of the two to be Ba'alu king of Tyre. It must have been on his return from Egypt that Esarhaddon passed through Sendschirli, and left this monument in the place, partly to satisfy his thirst for glory and in part, no doubt, to serve as a warning against would-be opponents of Assyria's all-grasping control.

The monument furnishes a valuable date for the age of the building in the courtyard in which it was discovered. At the same time, Esarhaddon's omission to make any reference to Sendschirli itself is sufficient ground for concluding that no opposition to his sovereignty came from this district. As a matter of fact, Sidon alone of all places lying to the west of the Euphrates endeavored to throw off the yoke of Assyria during Esarhaddon's reign. The other principalities, Judæa, Moab, Edom, Tyre, and the whole of northern Syria, bought their peace by a show of submission. About a century and a half previous, however, the situation was different, and it is to this period that we are carried back by the "Aramaic" inscriptions.

A survey of the situation is essential to an understanding of these inscriptions. At that time (745-727 B. C.) Tiglathpileser III. sat on the throne of Assyria. He was a usurper who, profiting by the dissensions that so frequently arose from the rivalry between Babylonia and Assyria, succeeded in establishing a new dynasty. He was probably a Babylonian by birth, and upon mounting the throne exchanged his name Pul for one that was

famous in the land as the author of Assyria's greatness some four centuries previous. The change of dynasty was the signal for a general uprising in the lands that were obliged to acknowledge the sovereignty of Assyria, and hence Tiglethpileser is busy during the greater part of his reign in expeditions to the north, east, and west for the purpose of reëstablishing Assyria's control over the lands conquered by Shalmaneser II. about a century earlier. As in the days of the latter, the fortunes of the two Hebrew kingdoms are bound up with those of the Phœnician coast and Syria proper, and it is one of the most valuable services rendered to the study of biblical history by the Assyrian records, that it enables us to bring the events chronicled in the Books of Kings into their proper connection with the political movements of the times. In the days of Shalmaneser, Ahab, the king of Israel, joins a grand coalition of twelve rulers of Palestine and Syria to withstand the onslaught of the Assyrian armies, and accordingly, after the defeat of the "alliance," he shares the fate of his associates in being forced to pay tribute to Assyria. In the days of Tiglethpileser III., the southern Hebrew kingdom becomes involved in the political turmoil, and the Assyrian conqueror deals severely with both Azariah of Judah and Menahem, the king of Israel.

Unfortunately the section of Tiglethpileser's cylinder devoted to an account of his relations with the Hebrew kingdoms is in a bad state of preservation. But for this, we would have many an interesting detail to add to the brief account of his Palestinian campaigns in the fifteenth chapter of II Kings, where, it is interesting to note in passing, Pul, the real name of Tiglethpileser, occurs by the side of his royal one. Still the broader aspect of the events which shook central and southern Palestine in its foundations is indicated by the parallel to the struggle going on in northern Syria. Tiglethpileser overruns the entire region up to the Taurus range, and in the same list with Menahem of Samaria he places Rezin of Damascus, Hiram of Tyre, Sibittibil of Byblos, Pisiris of Carchemish, Ini-ilu of Hamath, Panammu of Sam'al, and more the like—all paying tribute to him.

The "Aramaic" monuments of Sendschirli throw an unexpected light upon this period. On all three of the inscriptions we read a name identical with one of the kings whom Tiglethpileser includes in the above list—namely, Panammu of Sam'al, and as a further aid to identification, one of the inscriptions begins, "I am Bar-Rekub, the son of Panammu, king of Sam'al,¹ the servant of Tiglethpileser, the king of the four quarters of the earth." The date therefore is beyond all doubt.

It is to the memory of this Panammu that Bar-Rekub erects the statue which von Luschan was fortunate enough to find. The head and entire upper portion of the huge dolorite block out of which the monument was carved are missing, but the body containing the inscription and the feet are preserved. The mere fact that the inscription, which consists of twenty-three lines, shows the old Phœnician characters, the letters having very much the same form as on the Moabite stone, and that the language is Aramaic, though bearing a closer resemblance to Hebrew than the Aramaic of later days, is quite as important as the contents of the inscription itself. The monument furnishes a northern limit for Aramaic speech at this early period, its southern limit being the Arabian peninsula; and in the light of this discovery one can understand how a few centuries later, Aramaic should have succeeded in replacing Hebrew as the popular tongue of Palestine, and in maintaining its position there through the period of Greek and Roman supremacy down to the Mohammedan conquest. The story that Bar-Rekub has to tell, gives a vivid picture of the political conditions prevailing at the time, and in this respect may be regarded as complementary to biblical and Assyrian narratives. Some of the events referred to, moreover, are curiously paralleled in Hebrew history, and serve to bring out in sharper outline the human features of this history.

Bar-Rekub begins by recalling the marvelous preservation of his father at a time of general uprising directed against the reigning house of Sam'al. In the course of the outbreak Bar-Šur, the father of Panammu, together with seventy "brothers," were killed, Panammu alone surviving the slaughter. One is involuntarily

¹ Written with *SH* in the Sendschirli inscription; in the Assyrian documents with *s*.

reminded, as Professor D. H. Muller suggests, of the occurrence that took place among the Israelites after the death of Gideon. Seventy "sons" of the latter were put to death by Abimelech, and only one escaped. The use of the word "brothers" in the one case, as that of "sons" in the other, must be understood in accordance with Oriental usage as members of the household. As for the number seventy, the suggestion which naturally occurs to one that it is a round number, used in a rough way much as we speak of "scores of people," is strengthened by its re-occurrence in another biblical incident similar to the above two. Jehu mounts the throne, killing Ahab and seventy "sons."

One of the immediate results of the internal disturbances was a scarcity of food. This was a natural consequence of the devastation which reached such a degree that, as Bar-Rekub puts it, "the number of destroyed towns outnumbered the populated ones;" but instead of being attributed to this cause, the famine is represented as a punishment sent by the god Hadad for the outrages that were committed in the country. Corn, wheat, and barley rose in price "until half a measure of wheat cost a shekel, and a measure of barley cost a shekel, and a liquid measure of certain drinks cost a shekel." It is interesting to compare this with Elisha's prophecy concerning the delivery of Samaria from the famine incident to the long siege by Ben-Hadad, the king of Aram: "Tomorrow a measure of fine meal will be offered for a shekel, and two measures of barley for a shekel at the gate (*i. e.*, the market) of Samaria." Ben-Hadad abandoned the siege because of a rumor that the Egyptians in the south and the Hittites in the north had combined at the instance of the king of Israel for an attack upon Aram from two sides.

The land of Sam'al is included in the Khatti, or Hittite land, by the Assyrian monarchs, and now that some of these Hittites are in trouble, they turn for protection to Assyria. Panammu makes a pact with the king of Assyria, sending him presents and agreeing to become a follower in his camp. In return Tiglathpileser recognizes Panammu as the rightful king, and removed the "stone of destruction." Tranquility was restored. Those who had been thrown in prison by the rebel authorities were set

free, the women too were liberated, buildings were restored, food and drink became plentiful so that "prices fell." Assyria was, however, the real gainer by the situation. Henceforth the king of Sam'al became merely the servant of the Assyrian monarch. Tiglethpileser pursued much the same policy of interference as in the kingdom of Israel, only that in the case of the latter a rebel was pitted against an usurper. According to his own narrative, Tiglethpileser abetted the cause of Hosea against Pekach and by the powerful aid of Assyria, the former was established on the throne. As a matter of course, a large tribute was sent by King Hosea to his powerful master.

Panammu keeps faith with Tiglethpileser. He follows him on his expeditions "from the rising sun to the setting thereof." In return Tiglethpileser enlarges the territory entrusted to Panammu. The latter dies in Tiglethpileser's camp at Damascus. He is deeply mourned by the king and his army. In solemn procession the body is carried to its final resting-place in Sam'al, much as Jacob's body is borne from Egypt to Palestine. "And I Bar-Rekub," the inscription goes on to say, "because of the merit of my father, and because of my own merit, was established on the throne of my father, Panammu, the son of Bar-Sur by my lord the king of Assyria."

The opening words of the second of Bar-Rekub's inscriptions quoted above show that the position of dependency was maintained in the days of Panammu's successor. No attempt is made to throw off the foreign yoke, and Bar-Rekub devotes himself.

An earlier phase of the history of the district is revealed by the third monument, which moreover adds to our knowledge of the religious ideas prevailing in ancient Syria. It is a representation of the god Hadad, accompanied by a dedicatory inscription of Hadad. The name of the devotee who erects the image is again Panammu, but a different Panammu, as his father's name Karal, shows. That he is older than Panammu, the son of Bar-Sur, is proven by the characters on the monument, which shows a more archaic type as well as by the express mention of Panammu, the son of Karal, in the inscription of Bar-Rekub, as that

of an earlier ruler. The Sendschirli inscriptions thus furnish us with a list of five rulers, namely :

Karal,
Panammu,
Bar-Şur,
Panammu II.,
Bar-Rekub.

Whether Bar-Şur follows immediately upon Panammu I. is not certain, but quite likely, since it was quite customary for the grandson to take the name of his grandfather. So the two Benhadads of Aram stand in this relation to one another. Panammu II. being the contemporary of Tiglethpileser III., Karal's reign may be approximately placed at the end of the ninth century, or contemporaneous with Shalmaneser II. (860-825) and King Ahab. Shalmaneser II. indeed makes mention of the country of Sam'al, and through him we learn of a sixth and still earlier ruler, Khânu, the son of Gabar, who is associated with four other North-Syrian chiefs in warding off the attack of Assyrian arms. This took place at the beginning of Shalmaneser's reign. Some years later, when the latter again turned to the west for the purpose of crushing the opposition of central Syrian and Palestinian princes—Ahab among them—Khanu preferred to acknowledge Assyrian supremacy without making any struggle. We may assume then that Karal and Panammu I. likewise were, for all practical purposes, subjects of Assyria. A difference, however, between the earlier and the later Panammu that cannot as yet be satisfactorily accounted for, is in their titles; Panammu II. calls himself king of Sam'al, whereas Panammu I. is the king of Ya'di. Of the two, the latter appears to be the more inclusive. Again, while Shalmaneser also speaks of the country of Sam'al, at the time of Tiglethpileser, it is a city. It would seem, therefore, that the district derived its name from the city; and when the jurisdiction of the Sam'al kings was curtailed, they were known as governors of the old city. The etymology of Sam'al is not without interest. It is a well-known Semitic word, which in Hebrew, Arabic; Assyrian, and Syriac, signifies the "left." It is thus the complement of "Yemen," which means "the right side;" and we may further

conclude from this nomenclature that the ancient Semites were accustomed to guide themselves by turning to the rising sun—perhaps a trace of ancient sun-worship. The common Arabic name for Syria, Shâm is closely connected with the ancient Sham'al.

Coming back to the inscription of the earlier Panammu, we find it taken up with the praise of the power and majesty of Hadad, though by the side of Hadad four other deities are mentioned. Two of these are well known, and their occurrence here is significant, El and Shamas. The former, became the generic term for deity among the Assyrians, and among the Hebrews it was used to designate the one and only God. Shamas is the sun-god, whose worship was especially prominent in southern Babylonia. The remaining two are peculiar to northern Syria: Reschep, who seems to have been a "Hittite" deity, and Rakubel, who is met here for the first time. Panammu attributes to Hadad and the associate deities his position as well as his possessions. It is they who have placed him on the throne and who have granted him whatever he has asked of them—peace and plenty. The king describes his land in language that is entirely biblical. "It is a land of barley, a land of wheat, a land of the leek." Through the gods, the jurisdiction of the kings of Ya'di was increased. War and misfortune were kept at a distance. "In my days," he adds, "food and drink were plentiful." After recounting a piece of personal history, which does not concern us here, Panammu closes with solemn warnings against doing injury to the stone. The person who dares to deface the inscription, to alter the name of the king, to cast the monument into water, or to burn it, or even to hide it from public view, or expose it to neglect—woe to him! The curse of Hadad is called down upon him. The name of the offender and that of his seed will be wiped off the face of the earth. "He will be accursed in the sight of gods and men." More than one third of the entire inscription is taken up with this imprecation, the close resemblance of which to the phrases commonly found at the close of Assyrian inscriptions suggests a direct borrowing from the latter. In view of the close contact existing between Assyria and Sam'al, nothing appears more natural.

In conclusion, a few words about the deity Hadad, who is an interesting personage to biblical students for various reasons. In the proper names Ben-Hadad and Hadadezer, the well-known kings of Aram and of Sobâ, the name of the deity constitutes one of the elements, and it is perhaps present in Hadad of Erosis, 36, 36. The former name signifies "the son of the god Hadad," and the contemporary of Ahab calls himself thus, just as a king of Sam'al takes the name Bar-Rekub, that is, "the son of the deity Rekub." The occurrence of Hadadezer in the days of David testifies to the worship of this deity in Syria at least a century earlier than Panammu, the son of Karal. A passage in Zechariah (12:11), shows that at Megiddo a yearly festival was held in honor of Hadad, and through this same passage we also receive a valuable clue for determining the special character of this deity. He appears in Zechariah under the compound designation Hadad-Rimmon. Such compounds—of which there are many parallels in Semitic mythology—point to a combination of two deities of parallel attributes. Hadad-Rimmon accordingly is equivalent to saying that Hadad is Rimmon. Now the god Rimmon or Ramman is well known from Assyrian monuments. He is the god of thunder, and then of storms in general. Kings of Babylonia and Assyria, as early as the fourteenth century before this era, declare themselves to be worshipers of this deity. The identification of Hadad with Ramman accordingly suggests that the former was of a violent character, suitable as the head of a pantheon for warlike groups such as the ancient inhabitants of the Sam'al district must have been. Gods who manifest themselves in storm and wind are generally found associated with a mountain, and the Taurus range at the northern boundary of Syria fulfills the conditions for what was perhaps the original seat of Hadad. From the extreme north, the worship of the deity made its way to the south and as early as the fifteenth century B. C. the name of the deity under the form Addu—a contraction apparently of Adadu—enters as an element in the proper names of inhabitants of Phœnicia and Palestine.¹ The Sendschirli monument thus adds an interesting chapter to

¹ Cf. Rib-Addu and Yiptakh-Addu in the El-Amarna tablets.

the history of this deity, and accounts for the popularity that he continued to enjoy for such a long range of centuries, down in fact to the Græco-Roman period where Hadad is still known as the "king of the gods."

For the benefit of those interested in these remarkable monuments of Sendschirli, a list of the chief publications that have appeared bearing on the subject is subjoined: (1) First in order comes the publication of the Berlin Museum itself, under the title "Ausgrabungen in Sendschirli I." (1893). The chapters in the first part have been prepared by Dr. Luschan, Profs. Schrader and Sachau. (2) *Die Altsemitischen Inschriften von Sendscherli*, by Prof. David Heinrich Müller in the *Zeitschrift fuer die Kunde des Morgenlandes*, Vol. VII., Nos. 2 and 3. (3) *Les Deux Inscriptions heteennes de Zindjirli*, by Prof. Joseph Halevy in the *Revue Semitique*, Vol. I., Nos. 2, 3, 4, and Vol. II., No. 1. (4) Theodor Nöldeke's review of the Berlin publication in the *Zeitschrift der Deutsch. Morgenl. Gesells.*, XLVII., pp. 96-105. (5) J. A. Craig in the *Academy*, 1893, p. 441, and (after the above article had been sent to the printers) (6) *The Excavations at Sendschirli*, by Prof. D. H. Müller in the *Contemporary Review* for April, 1894.

HOW MUCH DO I STUDY THE BIBLE, AND HOW?

RESPONSES TO THIS QUESTION FROM WORKING PASTORS.

IV.—REV. PROFESSOR S. BURNHAM,
Hamilton, N. Y.

V.—REV. W. H. P. FAUNCE,
Fifth Avenue Baptist Church, New York.

The Bible is with me the great subject of study. I give to it from two to five hours daily, sometimes more, exclusive of the time given to teaching it to others. The kinds of study are varied. I study it sometimes in the original languages and sometimes in the Revised English Version. My study is now that of a whole book to determine its structure, and the course of the thought in it; now, the careful exegesis of special passages; again, to find in the book the material for the determination of the isagogical facts relating to it; again, to determine the evidences the book contains on which to base a literary criticism of the book; now, to trace the history of the chosen nation, or the life of some holy man of God, so far as either of them appears in the book; and again, to discover the great spiritual and religious truths presented in the book. S. B.

The theological seminary gave me a knowledge of almost everything save the thing most essential—the sacred Scriptures. To my class biblical theology was unknown, the Bible was without historical perspective, and a verse from the pessimism of Ecclesiastes was as decisive as an utterance of the Son of God. Only when a man emerges from this view does he reach the real sources of power and touch the river of God which is full of water.

One man's method may be another man's ruin; but my own is as follows:

I endeavor to keep constantly at work on two books of the

Bible,—or rather two periods in biblical history,—one from the Old Testament and the other from the New Testament. This involves two separate lines of study, which converge and intersect in surprising fashion. This last year I have worked at the period of the Exodus, and at the period covered by the first half of the book of the Acts. (For the last I have found very helpful the outlines published by the American Institute of Sacred Literature.) I have avoided commentaries and harmonies and homiletic helps, reading first the original material, then reading the versions in modern languages, and then studying the period from the historical standpoint. I was surprised to discover what is doubtless familiar to others—that Exodus is the Old Testament book of Acts, and that the period of the Acts is the time of the Christian Exodus.

The year previous I studied the life of Isaiah and the life of Christ. Here also the interlacing of the two subjects was remarkable. (George Adam Smith's "Isaiah" is the finest example I know of what wealth may come to the preacher through the steadfast pursuit of the historical method).

I have never been able to accomplish anything by giving the famous "one half hour a day." That sounds so easy and is so hard. I give a whole morning or evening to the work twice in the week. This is woefully little, but more is impossible.

I never study the Bible with a view to making sermons. The homiletic purpose vitiates the historical study, while on the contrary, the historical study leads into the richest homiletic fields. To grasp the leading "motives" of a period in the revelation is to thrust one's roots into inexhaustible supplies. To reconstruct mentally and spiritually a part of the sacred history is to construct potentially a hundred sermons. Such knowledge is like Aaron's rod that budded when "laid up before the Lord." The word of God is alive. It is given to us not as a graven granite block, but as a forest is given to the botanist and the ornithologist.

When I began to preach, the "word-study" of the Bible seemed to me most important. It certainly is essential to know the meaning of such epoch-making words as *faith*, *parousia*, *aion*.

This, however, would be far more important if the Bible were a scientific treatise or a legal document. Next I became interested in the "study of the Bible by books." This must ever be a source of endless delight. But both these methods lead up to a "study of periods," in what is at the same time a historic evolution and a divine revelation. To know the formative periods in Judaism and the birth-period of Christianity is to apprehend, with ever growing distinctness and ever increasing joy, Christ himself.

W. H. P. F.

CHRISTOLOGICAL IMPLICATIONS OF THE HIGHER CRITICISM.

By the REVEREND PRESCOTT F. JERNEGAN,
Middletown, Conn.

The appeal to the authority of Christ in pending questions of biblical criticism.—Four possible views.—Christ knew the historical facts involved and revealed them.—Or, He knew them but withheld them.—Or, He did not know them nor pass upon them.—Or, He did not know them, but taught the current views about them as final.—Traditional conservatism holds to the first view. Liberal criticism holds to the second or third view.—The second view to be preferred.—Christ was justified in not correcting erroneous views on these matters.—His apparent justification of traditional views of the Old Testament can be explained.—Partial knowledge is not absolute mistake.

Our conception of the development of the Old Testament Scriptures involves weighty Christological conclusions, either as postulates or as inferences. One's view of the composition of these writings is largely determined by or determines one's doctrine of the Christ-mind. Either the traditionalist is right in his assumption that Christ pronounced authoritatively on questions of criticism, or the radical, in his inference that Christ's knowledge was either naturally limited or voluntarily withheld. The frequent appeal to the authority of Christ as the final test of critical questions has too often failed adequately to discriminate the elements of the problem. The present discussion is an attempt to analyze the implications of this appeal and to consider one of them in detail.

Our Lord either knew or did not know the critical facts in question. In the first case he either revealed or concealed the truth; in the second he was either ignorant or mistaken. Thus four views of his teachings are possible:

(1) If Christ knew the precise historical facts, and his recorded statements literally and adequately represent these

facts, the traditional conceptions of Christ and of criticism are justified.

(2) If Christ knew the facts to be such as the advanced critics suppose, yet withheld them, the critics are approved, but Christ is to be vindicated.

(3) If Christ had no primary knowledge of the facts but taught the current views, though not regarding them as necessarily final, there is no high court of appeal. The problems of criticism must, in that case, be settled by purely literary canons.

(4) If Christ regarded and taught as final conclusions the views traditionally accredited to him, and these views are incorrect, an appeal to his authority is obviously idle, and our conception of his nature must be greatly altered.

The last three possibilities are almost equally repugnant to the conservative critic. Concealment, ignorance, or error he is loth to attribute to the great Teacher. But if we assume that the conclusions of liberal criticism are essentially true, we are compelled to choose one of these three explanations. Practically the choice lies between the hypothesis of silence and that of ignorance, as seen in "(2)" and "(3)," since either adequately explains the alleged variance of Christ's assertions with the facts, and is less antagonistic than "(4)" to the accepted views of our Lord's nature. The hypothesis of ignorance is, perhaps, most favorably received by a majority of those who feel compelled to accept the more revolutionary conclusions of historical criticism, but that of silence is here presented as offering an easier solution to many minds, and being in general worthy of more consideration than it usually receives.

The question at issue lies almost equally in the field of exegesis and that of ethics. We shall undertake to show, first, the legitimacy of silence on Christ's part in view of certain general characteristics of his mission and teaching; and, secondly, the adequacy of this explanation in the crucial case of the whole controversy—Matt. 22:41-46.

I. Was it justifiable for Christ to leave uncorrected erroneous views of the details of the authorship and composition of the Old Testament? Here are two questions: (1) Was it obliga-

tory to communicate all the truth? (2) Was it right to confirm error by maintaining the accepted views?

In reply to the first question we should say that there is no reason for attributing to Christ any subordinate aims not directly contributory to his main purpose. His life was, perhaps, the most concentrated in aim ever lived. His ministry was brief, his diversions few, his extraneous teaching practically *nil*. His activity was centered in the impartation of the essential principles of his kingdom.

The historical setting and theological implications of this concrete religion were but dimly shadowed forth by the Savior. This is well said by the author of *God in His World* (pp. 148-9): "We see the God in Christ in the fact that he never suggested enigmas of Providence, free will, foreknowledge, the origin of evil. The problematic situations presented to him in the cases of the tribute money, the sinful woman, the woman who had seven husbands, did not elicit from him any discussion of them or any attempt at their solution. He taught through parables, and the parable is an evasion of mental analysis."

Christ's immediate and pressing aim was to authenticate himself and his teachings as Messianic. It is chiefly for this purpose that he refers to the Old Testament. For this end two things were essential. First, that the book should be from God; and, secondly, that it should prophesy of him what he claimed.

Assuming still the truth of liberal criticism, is not the Old Testament as divine in origin if written by one hundred men as by thirty? Is it not equally from God if a copy of a compilation or a duplicate of an autograph? Is it not as really, though differently, from God if we regard it as a final revelation in substance, though not in form, as if we attempt to stamp human words with a mechanical divine imprint?

Opposed to this view stands only the illogical assertion that if the Bible be false in any particular, it is untrustworthy as a whole; a statement as true as that a man, to know anything, must know everything. Such is the state of our knowledge that the most

we can say is, that if any part of the Bible falsifies history or betrays our fundamental convictions, that part is not from God. The facts concerning details of authorship, composition and exegesis might have been widely different from what the Jews of Christ's day supposed, even such as would have destroyed their faith in the divine origin of the Bible, yet its essential teachings have come from God. If this be possible, it cannot be considered necessary that Christ should have vindicated every detail of its literary development. The naked assertion of its divine authority was both intrinsically true and sufficient for the Jews, who were already convinced of the fact.

Equally consistent with the results of liberal criticism is the Messianic character of the Old Testament. If Christ transcended the prophetic descriptions of himself why should not the latter equally surpass, in their content, the intelligent vision of the prophet? "Prophecy is not history written beforehand." Rather is it ideal anticipation with historical fulfillment. As Lyman Abbott has recently expressed himself: "History is greater than prophecy, because God's providence is greater than man's inspired imagination." Let it be granted that the primary reference of the prophecies was as much to contemporaneous as to coming events; to an earthly as much as to a divine ruler; if they still contain the potent germ of a Messianic hope there would seem to be no reason why Christ should vindicate to the Jews the details of the inspiration and deliverance of these oracles. His object was that they should accept his word and should do so only from a just belief in the authority of the Old Testament. Provided that belief had a legitimate objective basis it was not of paramount importance that its subjective ground be just in every detail.

II. Will this theory satisfactorily explain the actual instances of Christ's apparent justification of traditional views of the Old Testament?

A case containing every essential element of the problem before us is found in Matt. 22:41-46 (cf. Mark 12:35-37; Luke 20:41-44):

Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David*. He said unto them, How then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

The traditionalist view of this passage is represented by Bishop Ellicott: "What we may deduce from this passage is this, first, that the psalm was written by David ; secondly, that David was here writing by direct inspiration of the Holy Ghost; thirdly, that the reference to the Messiah is so distinct that David may be regarded as consciously speaking of him."¹

We undertake to show that if this psalm were neither of Davidic authorship nor conscious Messianic reference, Christ might still have used it as he has, and be justified in the resulting confirmation of error.

The incident in Matt. 22:41-46 occurred on Tuesday of passion week. The day seems to have been largely occupied in discussions between Christ and his enemies in Jerusalem, of which this instance is the culmination. The order and spirit of these scenes is significant:

1. The withered fig-tree, Matt. 21:20-22.
2. Christ's authority questioned, Matt. 21:23-27.
3. Three parables against the Pharisees, Matt. 21:28-22:14.
4. Question concerning tribute money, Matt. 22:15-22.
5. Question of the Sadducees about the resurrection, Matt. 22:23-33.
6. Question of a lawyer as to the "great commandment," Matt. 22:34-40.
7. Christ's question in return: "What think ye of the Christ, whose son is he?" Matt. 22:41-46.

The temper of the Pharisees is indicated in Matt. 22:15:

¹ *Christus Comprobator*, London, 1892, p. 174.

"Then went the Pharisees and took counsel how they might ensnare him in his talk." His last word in his discussion with the elders about his authority was: "Neither tell I you by what authority I do these things." The three parables were directed against the Pharisees. Of his reply concerning the tribute money we read: they "were not able to take hold of the saying before the people." The Sadducees were summarily silenced. The lawyer was so treated that "no man after that durst ask him (Christ) any questions."

Thus, on the one side there is an attempt to entrap Christ by puzzling queries, and on the other a refusal to respond or a baffling reply as ingenious as honest. The contrast between the statements: "a lawyer asked him a question tempting him," and "Jesus asked them a question," brings out the retaliatory nature of Christ's words. It suggests that Christ will confute the Pharisees with their own logic. Every proposition of the Master's is one which they already hold. He simply shows them the conclusions that should be drawn from what they, at least, regard as established premises. He demonstrates their inconsistency in not admitting that the Messiah is greater than David. This only was essential to his immediate purpose. The passage is a lesson in logic not in criticism. There are three facts premised, and a conclusion drawn:

- (1) The Christ is David's son.
- (2) A Jewish father would not address one who was *merely* his son as his superior.
- (3) David does so address the Messiah ("my Lord.")
- (4) Therefore the Christ is more than merely a son of David.

Our Savior appeals to the general testimony of Scripture respecting the ancestry of the Christ; to its particular testimony as to David's address to the Messiah; and to a social custom grounded both in their Scriptures and their life. His attitude is not that of assertion or explanation; in other words, his language is neither dogmatic nor exegetic. The fact that his evident purpose is to confound the Pharisees, and that he is so careful to throw the burden of the premises upon them is sufficient to com-

pel us to refrain from drawing any positive conclusions from this passage as to what Christ would teach on the questions of biblical criticism involved.

It is not desired, however, to represent this contention of Christ's as having for its sole purpose the discomfiture of the Pharisees. We may well regard this scene as being implicitly one of the final declarations of Christ's Messiahship, as was his triumphal entry two days before. Possibly we may go still further with Godet, who says that this passage is a "purposed anticipatory refutation of the later charges of the Sanhedrin that he was guilty of blasphemy in making himself the Son of God." Such an aim, if it be granted, does not, we judge, materially affect the question of Christ's attitude towards the Scriptures.

It will still be inconceivable to many that Christ should have appealed to David and his prophetic insight were it not actually the case that David wrote Psalm 110, and wrote it with a conscious anticipation of the Messiah. Suppose, then, that Nathan was the author, and referred, by "my lord," to David. It might still be maintained that David was a type of the Messiah, though the prophet was not conscious of the fact. The prophecy would be seen, however, to find its historical and complete fulfillment in Christ. He brings to light that salvation which the prophets had sought in vain to understand, though they themselves prophesied concerning it. It is not necessary to demonstrate this supposition. Its bare plausibility excludes an unconditional appeal to the authority of Christ. We are compelled to hold him responsible only for the essential truth of his interpretation of the Psalm. This aim seems equally well realized in the critical as in the traditional view.

We have still to consider more explicitly whether Christ could justly confirm error. Our view here will depend on our ability to discriminate between partial knowledge and an absolute mistake. Had the Jews conceived that the Old Testament did not prophesy of a Messiah this would have been unqualified error. But assuming that David did not write Psalm 110, how far was the belief in the Davidic authorship erroneous? Entirely so from a formal point of view. But this relative error must be

judged in relation to its bearing on the religious life of the hearers. Faith in Jehovah and his eternal promises was the end sought in all their knowledge. Their conviction that David was the author of this Psalm deepened their faith in God. Nor was this conviction of the Davidic authorship of the Psalm an error in relation to their moral and religious life. The ideas suggested to their minds by the thought of David writing this Psalm were, on the whole, correct, and calculated to promote a reverence for God and his truth. As they dwell on this thought they see God speaking to man; they see the piercing ken of divinity parting the veil of human ignorance; they see the divine hope that is the illumination of our race shining so bright as to divert attention from the human medium. Religiously speaking, it is of relatively small importance who the Hebrew seer was, provided we have good evidence that the Psalm arose in the order of God's revelation, and bears the stamp of Jesus Christ and of history for the justification of its essential teaching. The end of religious instruction is not to create and carry along an accurate understanding of every detail. The mind is not so constituted, either in its individual or its national development, as to perceive immediately any great truth in the perfect exactitude of all its relations. To have attempted to readjust radically the views of the Jews regarding the composition of the Scriptures would have involved an inevitable sacrifice of the possibility of influencing the broad current of this moral and religious thought. Christ came to save, not to educate. It was better that his hearers should be left in life-long error as to details than that their lives should go astray for lack of essentials.

Christ said: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). He said again: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:11). That he had an exoteric and an esoteric doctrine is further exemplified in the parable of the sower by his private explanation of his public teaching. Not that his teachings on the one hand to the passing crowd and on the other to his disciples were contradictory, but that the latter were more explicit; less

veiled with figure and less obscured by silences. He leaves uncorrected, not to say confirms, erroneous impressions, as that virtue resided in or was transmitted through the hem of his garment (Mark 5:25-34). Inevitable and innumerable misconceptions of his character and doctrine arose, but the instances where, as in the case of the death of Lazarus (John 11:11-14), he corrected a mistaken interpretation of his language are conspicuous by their infrequency. Why, then, he should have attempted to convey to his hearers critical facts respecting the Old Testament that did not contribute materially to his main purpose, that were not inconsistent with the essential truth and religious significance of the current views, that would have excited needless opposition, that were, finally, beyond the intelligent comprehension of an undeveloped historical sense, it is impossible to see.

The view of the Great Teacher here presented is believed to be an exaltation of his wisdom and goodness. It is the doctrine not of Jesuitism but of common sense. It is one of the two reasonable solutions of the Christological difficulties resulting from the conclusions of modern biblical criticism.

A HEBREW POLITICAL ROMANCE.

By JAMES A. DUNCAN,
Denver, Colo.

The neglect of the Apocrypha and what is lost by it.—A Jewish novel in the book of Judith.—Date and plan of the book.—Historical material adapted in the plot.—The story of the book.—Its influence on the national history of the Jews.—Its teachings as to Jewish thought and theology of its time.

In the Septuagint version of the Old Testament, and also in some copies of our English Bible there are certain books called collectively the Apocrypha. These books, because, perhaps, they are regarded as not belonging to the canon of scripture by protestant Christianity, have been little read or studied, and generally considered worthless, as though the Jewish mind could produce nothing of worth from a purely literary point of view. In maintaining this attitude toward these books I think that we have deprived ourselves of a great deal. The Apocrypha may have very little value as far as immediate religious matters are concerned, but it has very great value, a value altogether too lightly esteemed, in other directions. The books composing it are valuable as the literary remains of a great people during an exceedingly important period of their history. But for these writings nearly four hundred years of Jewish history would be wrapped in almost impenetrable obscurity. They contain history, traditions, and almost, if not quite, all the romance written by the Jews. We have here especially a revelation of the public mind; the inner thought of the people during these "four centuries of silence."

The historical books of the Old Testament give us a very vivid, and, at the same time, very accurate account of Jewish history. The prophetic books are filled with the highest ideals of the greatest Jewish thinkers. The Old Testament as a whole may, I think, be justly termed the Israelito-pædia, or the education and training of the Israelites from the childhood of the

race. But about four hundred years before this nation is finally scattered to the four corners of the earth, the canon of the Old Testament closes. It is very important for the student of history, and especially of religious history, to learn something of this period. We can learn from various sources how the Jews were acted upon. We know from other history how, for a long time, Palestine was between the upper and the nether mill-stone. But what were their thoughts, and feelings, and hopes, and fears during these four hundred years, while this grind of contending armies was in progress? The Apocryphal books partly answer this question.

In looking over these writings, we find some things for which we are hardly prepared. We have not been in the habit of thinking of the Jew as a novelist, and yet here in the heart of the Apocrypha is without doubt a Hebrew novel, called the Book of Judith. The writer, as is frequently the case in Jewish writings, is unknown. The book has another peculiar Jewish trait in that it is without date. Many efforts have been made to determine the time at which it was written, but as there are great difficulties connected with whatever date is assigned, none has, up to the present time, been agreed upon. My own opinion is that it was written during the reign of Antiochus Epiphanes. This strange character, who was called indifferently the illustrious or the crazy, was one of the most bitter enemies the Jews ever had. Not only was he their political enemy, but what was far worse, he was the determined opposer of their religion. His avowed policy was to endeavor to force the Jews to abandon the worship of Jehovah. This, of course, aroused the nation as nothing else could do. The Maccabean war shows how the whole nation felt on this subject.

There had been a great literary revival among the Jews. The sacred writings were more widely read, and more devoutly pondered than they had ever been before. The minds of the people were filled with the traditions of the race. What was more natural than for one, more gifted perhaps than others, to undertake to write a political romance, based in a measure upon the old-time stories, with ideal names, and yet so plain to those

who read it that they could easily see the meaning, and possibly be led to undertake to repeat the acts of their great ancestors who had subdued armies far outnumbering their own? I believe this to be the key to the Book of Judith.

Twice, at critical periods of Israelitish history, woman played an exceedingly important part. Once, in the early history of the nation, Deborah, the energetic Bee, a woman of great sagacity and of unusual courage stirred up the frightened people to make war on their enemies. The battle was successful. Another woman, by a subtle subterfuge, slew, in her own tent, the leader of the opposing host, and the names of Deborah and Jael were embalmed in song, and held ever after in high esteem.

At another time, when the life of the nation was in great jeopardy, Esther, the beautiful star, by her beauty, her sagacity, her charming manners, her fidelity to the interests of her people, succeeded in having the decree for their destruction annulled. It is not strange, then, that one who wished to write a story for the purpose of stirring up the nation to strike for both civil and religious liberty, should make it the story of the prowess of a woman, and should make that woman a composite of Deborah, Jael, and Esther.

The theme of this story is the victory over an all-conquering king through the strategy of a woman. The prominent figures are Olophernes, the commander of the forces of Nebuchodonosor; and Judith, a beautiful Jewish widow. The minor figures are the chief men of Betulua, the home of Judith; an Ammonite prophet named Achior; the maid who waits on Judith; the townsmen and soldiers.

The historical happenings, which seem to have been worked up by the writer into this story, are the defeat of Sisera, and that defeat of the Assyrian host so graphically poetized by Byron. Like the Rabshakeh sent to the gates of the city to demand a surrender to the Assyrian king, and who declares that no power has hitherto been able to stop the army of his master, so Olophernes boasts here of the greatness of the conquests of Nebuchodonosor, and declares that the Jews shall likewise be forced to submit to him. The writer, with due attention to

details, and yet without wearying the reader as some modern novelists have done, vividly depicts the siege. He speaks of the refusal to submit to the demands of Olophernes; of Balaam-like utterances of the Ammonite prophet; with just enough of the condition of the besieged to keep the interest fully alive. Gradually, and quite artistically, the climax of the story is reached. The inhabitants of the town come before the chiefs and tell their piteous tale. The water supply has been cut off, the most terrible thing that could happen to the city. Each day brings added suffering. What can be done? Final surrender seems inevitable, and, since this is the case, why not surrender at once, and not add the pangs of hunger and thirst; the sorrow of seeing children die of starvation, to the pangs of an all-too-certain slavery. The matter was duly considered, and it was determined to wait five days longer, and if relief was not afforded in some way to surrender the town.

In this dire extremity, like Deborah, and Esther, Judith appears. She is described as a beautiful widow, who, after the death of her husband, had lived a very pious and secluded life, and had evinced her devotion to the memory of her dead lord by wearing only the coarsest kind of clothing. She does not reveal her plan to the chief, but induces him to trust the whole matter to her, and declares her willingness to undertake to save her people. Her scheme is a woman's. It is, however, the scheme of a woman who is fired with fanaticism, and who firmly believes that any deception practiced against those who are laying siege to her town; or who are the avowed enemies of her faith; or any deed, however atrocious in itself, if levelled against her enemies, is entirely justifiable. She discards her coarse raiment, and after perfuming herself after the manner of her people, arrays herself so as to set off her attractive person to the best advantage, and armed only with her beauty and her sagacity, goes forth to conquer the great army of the great king. Ah! Olophernes, as thou art a man, verily is thy danger great! What weapons of war have ever yet been forged of material strong enough to conquer the marvellous might of beauty!

Taking her maid with her, Judith goes out of the city gate,

and on down into the camp of the hostile army. Representing herself as one whose purpose it is to deliver the Jews into the hands of their enemies, she gains entrance to the tent of Olophernes. The man of war is at once taken captive by her beauty, and eagerly listens to all she has to tell. By prudence, she completely disarms whatever suspicion might have been awakened, and on the third night, while the commander is in a drunken stupor, like Jael of old, she murders him, and carries his head in triumph to the city. The morning dawns. The besiegers learn what has taken place, and are filled with such terror that they are easily defeated, and Israel is once more free. Judith is praised by all the people, and lives to a good old age, dies in peace, and is mourned for publicly by the entire nation. Such is the brief outline of this very interesting Hebrew romance.

If my theory of the time of its composition is true, who knows how much it might have had to do with the great uprising of the people under the Maccabees? We know what part Uncle Tom's Cabin played in the history of the late war, and it is more than a mere fancy that sees in this novel a power to stir the hearts of the people of Israel.

As to the value of this story as a reflection of the national mind, it shows the depth of that patriotism in which the Jews have ever excelled. Never has the world seen a nation possessed of deeper devotion to their race or to their native land. It is true that the ideas of God possessed by the heroine were both crude and erroneous, yet the story calls attention to one fact that shows that in the heart of the nation there lay a great truth. Achior, standing in the presence of Olophernes says that the Israelites can never be conquered by his army unless they have committed some sin, for which it may be necessary for them to suffer. Judith, when she visits the commander makes the same statement. The nation felt during these last years the truth spoken by the prophets in other years, that the real cause of Israel's suffering was Israel's sin, and if as a nation they maintained their integrity, maintained national purity, and a faith in God that revealed itself in outwardly noble lives, then the perpetuity of the nation would be secured.

Thus this Hebrew Romance telling of the triumph of Judith who possessed the beauty of Esther, the wisdom and sagacity of Deborah, and the stern unwomanly heart of Jael, throws light back upon the history of Israel, and throws light within that period of time during which the Jews became a nation in a sense in which they had never been a nation before.

THE "SUFFICIENT REASON" FOR ISAIAH XL-LXVI.

By the REVEREND T. S. POTWIN, D.D.,
Hartford, Conn.

Analysts' view overlooks facts and conditions.—Fate of Northern Israel: Impending fate of Judah.—Necessity of encouragement for the faithful.—Such encouragement in accord with the prophetic method.—Isaiah the one naturally to be looked to for encouragement at such a time.—Mention of Cyrus by name no objection.—Uselessness of such encouragement if coming at end of the exile.—Influence of such an early prophecy on Cyrus.

Those who refer the last part of Isaiah to an author or authors different from Isaiah, do so, in the main, from the fact that the standpoint taken is that of the captivity as actually existing, and that consolation is offered the people in the promise of deliverance. They claim that there is an utter incongruity in presenting consolation under a calamity which has not yet occurred, and almost an absurdity in threatening a punishment for sin and in the next breath comforting those who are to suffer it.

If this is a complete and fair statement of the matter from the historical point of view, it cannot be denied that the argument is with its advocates.

But we maintain that this representation of the case overlooks facts and conditions which are vital in their importance, and are quite sufficient to reverse our judgment. If it can be shown that there was a "sufficient reason" for Isaiah's having written all that has been traditionally attributed to him, this logical principle debars all reasoning *a priori* such as that to which I have referred.

What then were the conditions which were potent enough to call forth in the time of the prophet the last twenty-seven chapters of the book of Isaiah?

In the first place, the prophet had distinctly declared that conquest by Babylon and captivity were surely to be visited upon the nation. The effect of this announcement upon the God-

fearing in Jerusalem, who could not doubt the authority and the word of the prophet, can hardly be exaggerated. Exile had often been conditionally threatened against the people, but now for the first time was a definite sentence pronounced. They now know that their children's children were to be torn from their homes, and made prisoners of war to the hated and idolatrous monarch of the East. Every personal, patriotic, and religious feeling or aspiration must have combined to depress their hearts, and fill them with the direst forebodings. What had become of the promise of God himself, uttered even by Isaiah, that the throne of David should never lack one to sit upon it? What had become of the promise of God to Abraham that in him should all nations be blessed? Where now could their hopes of a Messiah rest?

To add to the poignancy and alarm of their grief, there was the fate of Israel ever before their eyes. Nearly a generation before "the Lord had been very wroth with Israel, and had begun to remove them out of his sight."

The heathen had been transplanted into the land of promise, and the ten tribes had entered upon an exile in the East so "lost" that the world has not yet ceased to wonder after them. With the prospect, therefore, that the two tribes were to follow the ten, all pious hearts must have sunk, and God must have seemed to them to have left himself without witness of his faithfulness. This must have been the feeling as the fated days drew on. And when the captivity actually occurred, and the people found themselves in hopeless bondage, what was to hold them together and to their God? What could their patriotic impulses feed upon if left only under the curse and calamity? By this time, their brethren of Israel had become inseparably mingled with the heathen, and no other expectation could have been theirs if we suppose them left without divine promise and support.

The lamentations of Jeremiah are the scripture evidence of what the imagination easily paints for us. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and hath cast down from heaven unto the earth the beauty of Israel." . . .

"Thou hast utterly rejected us, thou art very wroth against us." "How doth the city sit solitary that was full of people." "Behold and see if there be any sorrow like unto my sorrow."

But it was not the purpose of the Lord to cast away Judah as Israel had been cast away. The nation was not to perish, the blessing of Abraham was not to fail. The Messiah was not to be cut off from saving his people, and being a light to the Gentiles. What now shall bear up the hearts and the hopes of the godly among the people? What keep their eyes fixed upon a more distant and glorious future? What hold them in patriotic unity and separateness? What make them resolved to trust in Jehovah that they may yet be the vehicle of salvation to the world? What but a prophetic word as clear and positive as that under which they had experienced judgment and affliction?

And there was what we may call a prophetic law for such a word. From Moses and Solomon to the last seer before the captivity, no prophet uttered threatening of such an event without at some time offering hope of mercy and return, either absolutely or conditioned upon repentance and prayer. Notably was this true of Jeremiah and Amos. The former even was authorized to announce the term of seventy years as limiting the exile. Therefore, if Isaiah had not offered such consolation and ground of hope, he would have been an exception and a violator of the divine method.

Besides, as it had fallen to him to pass beyond general and conditional warnings, and announce a definite and surely approaching calamity, to him certainly did the pious in Judah look to know if any hope and salvation remained. To him "the remnant" must have turned.

If the two tribes were not after all to be "lost" as the ten were, by whose mouth should the glad word of comfort come, if not by Isaiah's? And the need of support which this remnant felt, even beyond the darkness of the future, can be understood by the behavior of the proud and rebellious later in the days of Jeremiah and Ezekiel. The party, which put their trust in political combinations and the fortunes of war, must have been largely in the ascendant, and their boasting and their scoffs were an

additional affliction to those who revered the word of Jehovah. If ever a crisis in the history of God's people called for the intervention of merciful and assuring promises, this one did. And, as we suppose, God did then and there direct his prophet Isaiah, himself, to utter the abundant consolations of these latest chapters. They were addressed to hearts which were at once patriotic and God-fearing. Though Israel were hopelessly lost, Judah was not so to be. The nations of the earth were yet to be blessed, as declared to Abraham, the Messianic hopes of all true souls were not to be mocked and rendered vain. Hence the largely Messianic character of these chapters.

Now, if all this had been deferred till late in the exile, it had probably been too late. Despair would have done its work. What more than a century of captivity had already done for Israel would have been the index finger pointing to the doom of Judah. Unsupported by a divine word disintegration and assimilation to those about them would have done their work upon the captives from Jerusalem. The return never could have been achieved.

In speaking "Comfort" by Isaiah, God simply used means adapted to his ends.

But the mention of Cyrus by name, say our critics, makes history and not prophecy of these chapters. But did that mention require any more provision than the announcement of seventy years by Jeremiah as the term of the exile? Or, any more than in the case of Amos, when he declared that the house of Jacob should not be utterly destroyed, but that the tabernacle of David which had fallen, should be raised up? Or, any more than the fortelling the doom of cities and nations again and again by the prophets of Judah and Israel?

Jehovah makes it a part of his glory, according to Isaiah himself (42: 8, 9) to declare new things and tell his people of them "before they spring forth." Of this glory the critics are ready to rob him, if it consists in calling the name of a monarch yet unborn.

But there are other things to be said regarding this calling Cyrus by name. Why should such emphasis be laid on the fact

of calling his name, if it were by a contemporary? Surely, there could have been nothing particularly noteworthy in naming an existing monach well known in the time of the writer. But if it were a prophetic feature, the emphasis is accounted for.

Again, the act of Cyrus in permitting the return of the Jews was a very remarkable historical event, perhaps entirely without parallel in the history of the world. As historical students, how shall we account for it? In his decree, Cyrus attributes his action to Jehovah, the God of the despised captives. This knowledge of Jehovah must have come, it would seem, through the Jewish sacred writings brought to court by Daniel, or some fellow among the Hebrews, who have always known how to make themselves felt at the seats of power as Ezra and Nehemiah at the court of Artaxerxes. But which would be most likely to gain the attention of the monarch, the contemporary utterance of his name by his suffering subjects, or by being shown that the God of his captives, or rather the God of the captives of his old enemy, the Babylonian king, had pointed him out as the deliverer of his people long before. The re-establishment of the Jews would thus be made to appear as a part of Cyrus' victory and righteous vengeance over Babylon.

Yes, it was the part of Isaiah to do for the days of trembling and discouragement preceding the exile what Ezekiel did during its actual period. And their methods were not unlike. Both mingled terrible warnings against the proud doers of iniquity with sweet promises for the Godly remnant. And both conclude their missions with a glorious picture of Jehovah, returning to dwell among his people and going forth from Zion to bless and save mankind.

We must say, therefore, that there was not only a sufficient fitness in Isaiah being the author of these chapters, but a discernable necessity in the divine plan to bind the faithful so firmly together and to the worship of the true God, that all the luxury and allurements and all the idolatry of Babylon could not corrupt them and bring to naught the work of God in and through them.

THE SONS OF GOD AND THE DAUGHTERS OF MEN.¹ GENESIS VI.

By WILLIAM R. HARPER.
The University of Chicago.

Prophecy of the future, the present, the past.—Introductory questions relating to the story of the sons of God and the daughters of men.—The sons of God, who were they?—Other important scriptural expressions in the passage.—The outside material in reference to angels, demons, giants.—The results of the comparison.—The purpose of the introduction of this story.

The word "prophecy," it should be remembered, is of wider meaning than is usually accepted. The great aim of the prophet was to communicate to the people about him divine instruction. In each case he had received the principles which as a prophet he was to teach the people of his time. In conveying to them these great religious truths, different methods were employed. At times he tells them of the future consequences of sin, the future rewards of a life in accordance with the divine will; he pictures what will surely happen to them as individuals and as a nation if this or that course of conduct is continued. His words of promise based upon a knowledge of the divine will communicated to him were intended to encourage or deter. All this was prophecy in the realm of *the future*.

At other times he was the reformer of his day, dealing with the present situation and imploring the people to accept righteous government instead of corrupt, a policy of charity rather than of injustice. When he pleads the cause of the widow and the orphan,

¹The literature: *Dods*, Genesis; *Kalisch*, Genesis; *Dillmann*, Die Genesis; *Delitzsch* (Franz), Genesis; *Lange*, Commentary on Genesis; *The Pulpit Commentary*, Genesis; *Lenormant*, Beginnings of History, chapters 5, 6; *Schrader*, The Cuneiform Inscriptions and the Old Testament; *Harper and Green*, The Pentateuchal Question, Genesis i-xii, Hebraica, Vol. V; *Ewald*, History of Israel, Vol. I; *Budde*, Die biblische Urgeschichte; *Geikie*, Hours with the Bible, Vol. I, chapter 12; *Goldziher*, Mythology among the Hebrews; *King*, Akkadian Genesis; *Smith*, Bible Dictionary, articles on the various names in the chapter.

when he rebukes the drunkard, when he forces out of office a corrupt official, when he utters stinging words against the monopolist, we have what may be called prophecy of *the present*. At still other times the prophet's preaching takes up events of the past. These are selected and arranged in such a way as to present most forcibly the message given him to teach. It is from this point of view that the patriarchal stories have been transmitted to us. Each narrative is a prophecy, a story written to convey religious truth; the example of an honored ancestor is held up to the people of a later time, and according as his conduct was good or bad the great lesson of religious truth is taught. There is more of prophecy of the past in the Old Testament by far, than prophecy of the future. If it were possible for us to realize that the narratives of Genesis, Exodus, Judges, Samuel, Kings were prophecies of the past, many difficulties would be removed and the great purpose of these writings more clearly appreciated.

All this bears directly upon the narrative of *the Sons of God and the Daughters of Men* in Genesis 6:1-8.

I. Some of the preliminary points to be considered are :

1. *The sources of the material*.—Here we must include, besides the prophetic story itself, all references in the Old Testament to angels and giants, and all traditions among outside peoples relating to these subjects.

2. *The structure and character of the passage*.—It is to be noted, (1) that verses 1 to 4 form an introduction to the Deluge, while verses 5 to 8 also serve as an introduction; (2) that in verses 1 to 4 we are given the origin of the Nephilim, who are living at the time of the Exodus (Numbers 13:33), and of the heroes, one of whom was Nimrod; and yet there shortly follows the deluge, in which all mankind except Noah's family perish.

II. *The Biblical Material*.—1. The period in which the event occurred was "when men began to multiply," (the word "men" being indefinite, and including both Sethites and Cainites) and when "daughters were born to them" (v. 1). To whom; to men of both lines?

2. Who were the sons of God? There is perhaps no more disputed verse in the Book of Genesis. Among other sugges-

tions we may note the following: (1) They were simply *men*, called "sons of God" because created in the image of God. (2) They were descendants of Cain who called themselves "sons of God" because of their "commercial enterprises." (3) They were persons of high rank (*cf.* Psalm 82:6), and the sin lay in the corruption by the higher ranks of the wives and daughters of their dependants. This is a favorite Jewish view, as seen in the Targums, and in the writings of Aben Ezra, Rashi, and Kimchi, but it cannot be shown that the phrase ever has this meaning, and the contrast between men of high rank and women of low rank is not justified. (4) They were a non-Adamic race who were sons or worshipers of the gods, *i. e.*, idolaters. (5) They were the "sons of Seth," and, although men of a godly line, were ensnared by women of the wicked line. They were called "sons of God" because they had adhered to the service of the true God. This view was held by Chrysostom, Augustine, Jerome, Luther, Calvin. It is urged in its favor that it is a natural view, not a monstrous one; that it is scriptural, not mythical; that it is in accordance with the designation of the pious; that the phrase "Take in marriage" refers to an actual and lasting contract; that Seth was regarded by his mother as a son of God. In opposition to it we are told that this interpretation introduces too early the idea of the fatherhood of God; that the phrase "Daughters of men" must include all women of both lines; that the term "sons of God" is in contrast with the "daughters of men," the two terms being exclusive; that the marriage of godly men and ungodly women would not account for the birth of mighty men of renown. (6) The "sons of God" are angels, who, moved to envy by the happiness they see on earth, take human form and marry the daughters of men. In favor of this interpretation we are told that the ordinary meaning of the phrase is "angels" (*cf.* Job 1:6, 2:1, 3:7-8, Ps. 29:1, 89:7); that the daughters of men must be those mentioned in v. 1; that the offspring of the marriages is monstrous and abnormal; that ordinary promiscuous marriages could not account for the deluge. As in favor of this view there are cited Philo, Josephus, Justin Martyr, Tertullian, and others of the fathers; the apocryphal Book of

Enoch, and it is thought to be implied in Jude, vss. 6-7,¹ and II Peter, 2 : 4.²

Among the modern authorities who have adopted this view are Gesenius, Ewald, Kalisch, Delitzsch. Against this view it is urged that angels could not have had carnal intercourse with women, and that the whole idea is an apocryphal fable. According to Kalisch the idea would be as follows : "The angels discarded their pure and ethereal nature and abandoned themselves to despicable depravities. They left heaven in order to corrupt the earth and themselves, and it is but natural that their wicked sons, excluded from the abodes in heaven which their fathers had enjoyed, should attempt to force access to it by a desperate and flagitious assault."

3. "*My spirit shall not strive with man forever.*" In this phrase the meaning of the word "spirit" will be determined by the general sense taken of the passage. By some it is understood to mean the vital principle breathed into man which distinguishes him from the animal ; by others, the Holy Spirit. There is perhaps no more doubtful word in the Book of Genesis than that which is translated "strive." One of the greatest of Semitic scholars has pronounced it inexplicable. There is good authority for the translations "act," "dwell," "be low," and "prevail" or "rule."

4. "*For that he also is flesh.*" Here again we have a most difficult phrase. With this translation it would seem to mean that man had become identical with flesh, and this taken ethically would indicate sensuousness. An entirely different translation gives the thought, "in his going astray man chose to be entirely sensuous." The idea, however, is practically the same in either case.

5. "*His days shall be an hundred and twenty years.*" According to Josephus, Ewald, and many others, the limit of life is now

¹ "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment, etc."

² "And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire."

reduced. From this time forward the outside limit of human life shall be one hundred and twenty years, in striking contrast with the hundreds of years which the patriarchs have lived. But according to the Targums and Luther one hundred and twenty years was not the limit. Did not Sarah live one hundred and twenty-seven, Abraham one hundred and seventy-five, Isaac one hundred and eighty, and Jacob one hundred and forty-seven? The whole context here refers to the deluge. The phrase should be interpreted to mean that one hundred and twenty years is given as a respite and time for repentance. The ideal character of the number is seen in that it consists of three times forty, the latter being the number symbolical of waiting and transition.

6. "*The Nephilim were in the earth in those days.*" The persons referred to are generally understood to have been giants or fallen spirits; according to Luther, "tyrants." The sense of the passage is, that while creatures of this class existed before the marriages referred to, some of them owe their origin to the intermarriage of the sons of God and the daughters of men.

7. "*Mighty Men.*" Here we should note the existence of heroes in the Hebrew tradition, the word translated "mighty men" being susceptible of this rendering, and with these we may compare the heroes of Homer and Hesiod. They belong to the earliest age and they are men of renown, much talked about, "famous in popular legends." "These are the men who are popularly called the heroes and about whom all the well-known stories are told." Here we may ask the question raised by Lenormant; is this allusion intentional? is the writer endeavoring to shift responsibility? is it made in order to exhibit caution? is he now merely the recorder of a human tradition? And it is not unfair to quote from Plato the statement, "Do you know that the heroes are demigods? All of them spring either from the love of a god for a mortal woman or of a mortal man for a goddess."

III. *The Outside Material.* It seems necessary under this head to summarize the more important references. Every one is familiar with the Chaldeo-Babylonian system of heavenly and

earthly spirits. In the Persian traditions, Ahriman and his evil spirits entered creation, corrupted the purity of the world, defiled nature, deformed beauty and filled the earth with crime. Before Zoroaster came there was great corruption of morals, but he dashed to pieces the bodies of the angels because they had engaged in amatory dealings with earthly women. Djemshid married the sister of a demon, and the offspring were monstrous giants, black and impious. Among the Hindus the children of illegitimate marriages are always false and wicked. Greek and Roman mythology sings continually of loves between gods and women. Herodotus makes the statement that the Egyptians are the only people who do not believe this. Into the details of demonology among the Assyrians and Persians, it is impossible to enter. The material which relates to giants is so large that only brief mention may be made of the more important items. We are told that "among the Hindus the giants are the enemies of the Gods, polluting their sacrifices, some, like wild beasts, eager for blood and human flesh, haunting the forests and cemeteries; pious hermits are incessantly compelled to invoke against them the assistance of intrepid heroes." Their number is also increasing,—since the souls of criminals are compelled to enter them at death. Among the Chinese they are the authors of crime and rebellion "who long waged war against virtuous kings." Among the Greeks primitive men were regarded as giants; the traditions of a race of giants in the island of Rhodes are found and the Odyssey refers to Eurymedon as king of the giants.

Classic poetry seems to take it for granted that the early heroes were giants. The Chaldean traditions make the first men giants and allow them to remain such until after the deluge. Arabic traditions also make the first inhabitants of the Arabian peninsula giants. The fourth book of Ezra tells us that the stature of man has been growing less ever since the deluge. The Talmud tells us that Adam was a giant of prodigious size. This idea was taught by Augustine. Are all these traditions fabulous? Science informs us that since history began the human race has not changed its form. Men have lived who were eight or nine feet high, but no nation of such men has existed.

The Jews of early ages believed, as did all other nations, in the existence of giant nations. We should not be surprised at this fact. It was the common belief of antiquity. In the classic stories we seem¹ "to come into view of dim traditions exaggerated through the mist of dim ages of pre-Hellenic barbarians, godless, cannibal, skin-clothed, hurling huge stones in their rude warfare. Giant legends of this class are common in Europe and Asia where the big and stupid giants have often every token of uncouth native barbarians, exaggerated into monsters in the legends of the later tribes who dispossessed and slew them."

IV. *The Results of our comparison.*

1. It seems probable that the biblical story of the sons of God and the daughters of men has a common origin with outside stories which relate to the angels coming into relation with women, to demonology and to giants.

2. The difference between the Hebrew story and the outside stories is very evident. According to Delitzsch, our writer has reduced to their germ of fact the obscene stories heathen myths depict. He degrades to sons of god, the gods of the heathen myths.

3. The character of this material. It seems quite certain that the story which we have studied is not history; that it does not contain scientific material. The story is something which our writer finds at hand. As he finds it, it is a legend. He purifies it. But more than this, he transforms it; still further, he refuses to acknowledge it; he merely cites it and that with caution. "He does not set forth a history of a positive character, but makes use of the widely spread legend to bring it into relation with the great truths he has been trying to teach." Israel's stock of material was of two kinds: institutions and ideas. The institutions of slavery and polygamy, the ceremony of circumcision, the law of the clean and unclean, the various festivals, seasons,—all this came to Israel from outside nations; all were purified and regulated. In just such a manner stories, in existence before Israel was a nation, come into Israel's possession. These stories exert either a good or a bad influence. Those who

¹ *Encyclopædia Britannica.*

were divinely commissioned to lead forward the nation in its religious work must deal with these institutions and these ideas; consequently the story which we have been considering was introduced.

4. *Its connection with what precedes and follows.* It is introductory to the story of the deluge. It tells as nothing else could tell the corruption and sin which filled the world; for which the world must suffer.

5. *The purpose.* The following statement is a condensation of the material of Kalisch and Lenormant. The superstition contained in this story is admitted by the narrator for a moment in order forever to subvert and eradicate it. Men had been sinning because of the example of the angels, but these angels are destroyed by the deluge, and henceforth man has no such example of vice; temptation will come from himself. The Hebrews had many such heroic legends, similar to those of outside nations, as, for example, that of Nimrod. But these are studiously avoided by the sacred writers. Genealogical tables are given in order to keep out these heroic legends. The stories of the heroes are rejected, yet they exist, and Israel must be warned against them. The heroes are, therefore, referred to in this story and in the references, stigmatized with reprobation. Those whom the popular legend admires, calls *men of glory*, our writer shows to have incurred the displeasure of God, and to have been a source of the world's great calamity. One of the essential traits of these heroes among outside nations was the fact of their springing from the loves of the gods and mortal women. But with the monotheistic conception which dominated the Hebrew mind, and which assured to Jehovah an incontestable predominance over the strange gods which were associated with him by many of the people; with the manner in which Jehovah, even when the idea of his purely spiritual essence was overshadowed by the obtrusion of impure and gross elements, stood distinct from all the gods of the nations in his character of a god without a spouse, who was said never to have entered upon the conjugal state; with the special characteristic of the religious spirit of Israel—the divine loves whence issued the heroes of the Pagan peoples, are trans-

ferred into the world of beings intermediate between God and mankind, namely, that of the angels created by him, and of much purer and higher nature than man. It is gods who beget the heroes, the giants, in the Pagan world; it is angels only in the Hebrew conception.

However we understand it, and let us not be so lacking in candor as to deny the extreme difficulty of the whole story, three or four things seem to be true. (1) There is nothing here to contradict the Bible conception of angels, for they are everywhere described as impure in comparison with God. (2) There is nothing here to throw discredit upon the biblical conception of God, for the writer is careful to avoid all reference to the Deity. (3) There is here a passing reference to the idea common to antiquity, undoubtedly familiar to every Hebrew, an idea most degrading in its character, most ruinous in its influence. It is necessary that it be touched; touched lightly to be sure, yet in such a manner as to show most clearly the baneful and injurious nature of the belief. (4) It is taken as the form through which to express a truth of great importance. It furnishes the explanation of that great catastrophe, the deluge. It is another example of the consequences, the terrible consequences of sin. Could anything be more awful? Shall not men see and fear? This was the way in which it came to be introduced. This was the lesson it was intended to teach. Have men shut their eyes, and, because of a self-imposed blindness, a blindness that will not see, failed to read in this strange story this great truth? Then they are responsible and not the prophet who wrote it, nor the God who guided him in the writing of it.

Comparative-Religion Notes.

A Collection Illustrative of Religion.—The department of Comparative Religion in the University of Chicago has at present the advantage of a large loan collection of cultus-implements illustrative of Japanese Shinto, and Buddhism, and of Hinduism, made, during a long residence in the East, by Mr. E. Buckley, now a fellow in the University. It deserves a special mention as a model for other collections. The chief characteristic of the collection is its inclusion of the smaller cultus-implements, which are usually neglected in favor of the more artistically impressive idols. Such cultus-implements, especially those of folk-religion, are usually of quite insignificant intrinsic value, but can be secured only by visits to the temples, or localities, where they are in use, and are intelligible only to those familiar with the use made of them. These include phalloi, in great variety, ktenes, shells, mandrakes, mirrors as sun-symbols, pails for water-cult, fuses for fire-cult, sacred plants, spirit-boats, gods of luck, charms of many materials and applications, divining rods, sacred pictures, votive gifts, food-offerings, and the like, to mention first the articles belonging to Shinto, where idols are conspicuous by their absence, with the single exception of the above-mentioned gods of luck which form an isolated group of mixed and modern origin. We have positive grounds for the assertion that this Shinto collection is both complete and unique. The Musée Guimet at Paris and the Pitt-Rivers Museum at Oxford each contain only a few Shinto articles, while no other, except possibly the Leiden Museum, contains any at all. To the Buddhist collection belong, besides articles similar to the above mentioned, the more artistic idols, in the production of which the Japanese are at present *facile princeps* among all peoples. There are many reasons for comparing the art and religion of the Japanese with that of the ancient Greeks, and *mutatis mutandis* the idols of the former people must be judged as wonderful as the highly esteemed ones of the Greeks. The Zeus of Japanese Buddhism is Amida Nyorai, and the gigantic and superb bronze idol of that deity situated at Kamakura, once in a temple but now *unter freiem Himmel*, may be fitly compared with the famous idol of Zeus executed by Phidias. It is the idols of this people that above all others adorn that peerless collection of idols *et cetera* found in the Musée Guimet, Paris, the best of the five museums of Asiatic religions in the world, the others being those at Calcutta, Florence, London, and Oxford. These collections are mentioned, not for comparison with the loan collection under consideration, but to suggest to some one possessed of that rare combination, wealth and scientific culture, the extreme desirability of furnishing America with the means of placing itself at least on a respectable footing among

civilized peoples in respect to a museum of religions. The writer knows of two unique collections, one in Egypt, and one in Japan, which must soon pass from their present owners' hands, which ought to be secured for some educational centre in the United States before Europe adds another element to its attractions for serious American students. Both collections could be purchased for about fifty thousand dollars. No more fitting location for such a nucleus of a religious museum could be found than the city honored by the presence of the first Parliament of Religions, and no location more useful than the city including two universities and five theological seminaries, each and all among the largest in the land. A complete catalogue of the Shinto articles has been printed, and copies of it can be secured from Professor F. Starr, of the University. Its purpose is to afford to friends abroad a typical collection to serve as guide in selecting articles, which it is hoped they will kindly secure, for the University Museum.

E. B.

The Eleusinian Mysteries.—In a recent discussion M. Foucart has maintained that there were Egyptian elements in the mysteries of Eleusis. The cult of Isis and of Demeter had been identified by the Greeks; their attributes are similar. Both are goddesses of the lower world, both guardians of agriculture and civilization. The concealment of the name of the deity which appears in these mysteries and also in some forms of Roman worship was regarded as an evidence of Egyptian influence. The identification of the name and the being of the god is original in Egypt.

Tiele on the New Theory of the Avesta.—In the January-February number of the *Revue de l'Histoire des Religions* Professor C. P. Tiele expresses his opinion respecting M. Darmsteter's view of the origin of the Avesta, a résumé of which was given in the BIBLICAL WORLD for March, 1894. While acknowledging the great acuteness, literary ability and wide learning of the author of the hypothesis in question he cannot give his assent to it on the following grounds: (1) the two stories of the destruction of the sacred books by Alexander are neither identical in essentials nor proofs that all the sacred literature was destroyed; (2) the document, which suggests a neoplatonic origin for the Avesta, is too late (8th cy.); (3) the historical circumstances and allusions do not necessarily demand the late date; (4) the date of the Gathas, as given by Darmsteter, is inadmissible, for it does not allow sufficient time to elapse for the popularizing of the deities in the Gathas as they appear in the later parts of the Avesta and in Greek writers; (5) no argument can be made in favor of the dependance in form or matter of the "Zoroastrian question" upon the Old Testament; (6) if the Avesta were thus composed after Alexander, in a language long dead, of which no documents remained as models of imitation, the work would have been most difficult, if not impossible, and the achievement the most imposing forgery on record. M. Tiele also adds that he is astonished at the servile dependance of M. Darmsteter upon the traditional interpretation of the Avesta. The philological attain-

ments of the translator were brilliant and solid enough to permit him to move boldly forward in a new path, the path which has already been followed in the interpretation and translation of the Old Testament and the Vedas. That this has not been done will make it necessary to use the translation of M. Darmsteter with, to say the least, discrimination.

A New Lectureship in Comparative-Religion.—The readers of the *BIBLICAL WORLD* will be interested to learn of the foundation of a lectureship in Comparative-Religion in the University of Chicago. This has been made possible through the gift of twenty thousand dollars by Mrs. Caroline E. Haskell, of Chicago. Mrs. Haskell's letter accompanying the gift was as follows:

CHICAGO, May 5, 1894.

PRESIDENT WM. R. HARPER, D.D.:

My Dear Sir,—I have been informed that Professor G. S. Goodspeed, and others associated with the University of Chicago, have expressed the earnest hope that the friends of the University, recognizing the great interest aroused by the Parliament of Religions, would endow a lectureship on the Relations of Christianity to the Other Faiths of the World. I take pleasure in now offering to the trustees of the University of Chicago the sum of Twenty Thousand Dollars, to establish and perpetuate a lectureship of Comparative-Religion, by which at least six lectures shall be delivered annually, before the students, teachers and friends of the University, under such conditions and specifications as shall be determined by Professor G. S. Goodspeed and yourself.

I am in hearty agreement with the conviction that the immense interest awakened by the wonderful Parliament of Religions held in Chicago in September, 1893, makes it eminently desirable that the students in the University and the people generally shall be given wise instruction on the most important of all subjects; and I learn with satisfaction of your strong desire that this lectureship should be held first by the Rev. John Henry Barrows, D.D., whose energy, tolerance and catholicity of spirit and prolonged laborious devotion, gave to the Parliament of Religions, in so large a measure, its remarkable success. I remain yours faithfully,

(Signed)

CAROLINE E. HASKELL.

This lectureship thus founded, with no hampering conditions such as have made the Gifford lectureship and others of that type so difficult to fill with the right men, and so limited in their scope, will, it is hoped, give a salutary stimulus to the free scientific study of this great subject. The trustees of the University have elected the Reverend John Henry Barrows, D.D., of Chicago, Chairman of the Parliament of Religions, as the occupant of the Lectureship. Dr. Barrows will deliver his first course of lectures on the "Relations of Christianity to the Other Faiths of the World" in April, 1895.

Exploration and Discovery.

THE NEWLY-DISCOVERED LATIN TRANSLATION OF THE EPISTLE OF CLEMENT.

By JAMES HENRY BREASTED,
Royal Museum, Berlin.

The well-known first epistle of Clement has hitherto been supposed to exist only in two Greek manuscripts, the better of which was discovered and published by Bryennios of Nicomedia nineteen years ago, and in a Syriac version published by Lightfoot in 1877. Now, however, comes the surprising intelligence that, in the "Seminarbibliothek" at Namur, there has been discovered a Latin translation of the epistle. As no such translation is ever mentioned in old church literature, the discovery was entirely unexpected.

The translation dates from the second century, and carries us nearer to the original than any of the manuscripts above mentioned. The evidences of its age are: (1) It is not combined with the later pseudograph, the so-called second epistle of Clement; all the above manuscripts are so combined. This combination was made before the time of Eusebius. The Latin version, therefore, agrees with the testimony of the fathers before the time of Origen, none of whom know any second epistle of Clement. (2) The Latin it offers is substantially that of the Itala. (3) The translation shows no knowledge of the church terminology which was current later; for example, *πρεσβύτεροι* is regularly translated "*seniores*." (4) The translation rests upon a remarkably pure original. Harnack remarks, "On the basis of the (above) four witnesses, the text of this oldest writing of the Roman church can be more reliably reconstructed than that of any archaic Christian memorial, with the exception of a few Pauline epistles."

One of the most interesting peculiarities of the new-found translation is a modification of the original to suit the later spirit of the Roman church. It must be borne in mind that the author of the epistle was, in the opinion of the church of the middle ages, the pupil of Peter and his successor as Pope of the early church. The passage in the Greek original, where the good Clement prays that all believers may subject themselves in humility to the powers of the civil government, has been so altered in the translation that it states precisely

the opposite ; that is, Clement now prays that all princes and rulers may now subject themselves to the church. Of course, the second-century translator could not have made this change as such ideas were at that time entirely unknown. But in the ninth or tenth century during the transmission of the document, at a time when the supremacy of the papacy was asserted, some one took the liberty of supposing that Clement never could have offered any such prayer, and the suitable alteration was made.

The discovered manuscript is a copy of the eleventh century, and was discovered by Herr Morin, Presb. et Monach. Ord. S. Benedicti at Maredsous.

The Bible in the Sunday School.

THE SPIRITUAL VALUE OF INDUCTIVE BIBLE STUDY.¹

By Rev. EDWIN M. POTEAT,
New Haven, Conn.

Inductive Bible study is the study of the Bible as revelation, *and as literature*. The Bible as revelation is progressive. (See Exodus 6: 2, 3, and 1 John 4: 8, 16.) The Bible as literature is a record of life, thought, religious experience, and it discloses a progressive unfolding of these through centuries. To assume an identity of life, and thought, and religious experience, and vocabulary in men of the year 800 B. C. and men of 70 A. D., and therefore, an identity of revelation through them, is not only to ignore facts, it is to belie history and the method of God's revelation to men.

God reveals himself to us in the Bible, *i. e.*, in a literature, the literature of a uniquely religious people. It has been widely suspected that because inductive study puts emphasis upon this fact it sacrifices the spiritual benefit. It is the purpose of this article to suggest that in order to make the right use of the Bible as revelation we must regard it as literature. For if revelation in the Bible is progressive, is conditioned by the age and by the spiritual capacities of men, its value can be estimated only when we have made a careful study of each particular period and of the general progress of the people of God. But this study is historical and literary. It follows that the highest spiritual benefit is impossible except upon the recognition of the Bible as literature as well as revelation. Devotional Bible reading yields its best results only when it is informed by minute knowledge of the soil and atmosphere in which the fruit it enjoys grew.

1. Inductive study saves many of us our Bible. Great mischief was done by the division of the Bible into chapters and verses in the thirteenth century: the detachment and numbering of the sentences was a mutilation. Then came the Concordance to complete and confirm the mischief. An index to a great volume is convenient. But the Concordance made possible and encouraged a talismanic use of the Bible; a manipulation of its contents to secure certain ends. A sacred book loses its sacredness, if it is thus degraded to a spell in the practice of curious arts.

Few men on reaching their intellectual majority can entertain or instruct themselves or inform and elevate their spiritual life by the manipulation of

¹ From the *Baptist Teacher*.

the words and sentences of a book which, in their youth, they were taught to reverence as a revelation from God. If such a use is insisted upon, one of two results will follow—either they will reject the book, or the God who is said to reveal himself in it. In other words, the refusal to recognize the Bible as literature may, and often does, entail a rejection of both the book and God, whom the book reveals, while the recognition of it as literature saves us the precious volume to be our companion through life.

2. Inductive study begins by regarding the Bible as literature, and leads on to the heartiest, most intelligent, and most fruitful recognition of it as revelation. There is no virtue in calling an unknown book divine; still less in applying that designation to a book the character of which is fatally misconceived. To reverence the Bible beyond all other books, we need only to know it for what it is. By inductive study the uniqueness of the Bible is seen to be in the book itself, and not to depend upon any theory concerning it. We love it, because we know it. We reverence it, because, now that we know it, we hear in it the very words of God, and by it hold high converse with the mind and heart of God.

3. Inductive study promotes the reverence which it thus begets, by allowing the Bible to say what it wants to say. Perceiving the Bible to be a revelation from God, the student waits in silence to hear its utmost word. "My soul, be thou silent unto God." Let him speak. The method calls us to repentance for the sin of employing the Bible to support our views; for the impertinence of insisting that the Bible should teach what we think. The vice of forcing God's revelation into our mould of doctrine cannot be over-estimated. Our precious Bible was given us to be heeded, not to be thus employed. And when it is allowed to give its own testimony, it is seen to be greater than all the systems of thought and theology that have been deduced from it.

The Bible is more than all interpretations of it. And it is only when we leave these behind, in a large and absorbed endeavor to explore this vast continent of divine truth, and personally to see and know it in its own forms, that we perceive what a divine book is, and how divine this book is. The spiritual value of inductive Bible study may then be stated to consist: (*a*) In the reverence for the sacred volume, which it insists upon and cultivates; and (*b*) in the unmediated converse it makes possible with the mind of the Holy Spirit, who moved holy men of old to write its pages.

Notes and Opinions.

THE LOCATION OF THE GALATIAN CHURCHES.

To what churches did the Apostle Paul address his Galatian Epistle? The all but unanimous view has been that they were churches founded by Paul upon his second missionary tour, after his revisitation to the churches founded upon his first tour in Antioch, Iconium, Lystra, and Derbe; that the towns in which they were located were Ancyra, Pessinus, Tavium, and others, in a district north from the district of the first tour; and that Paul had, as it were by accident, founded those particular churches, inasmuch as he had intended to go directly to Ephesus for new work on his second tour (cf. Acts 16:6); but, providentially turned aside from that purpose, he had started north through this region, and being detained by sickness (Gal. 4:13 f) had spent time in founding these Galatian churches to whom he afterwards wrote the Galatian Epistle. One difficulty with this view has always been admitted, viz., the strange silence about these churches otherwise, when we are made personally acquainted with many of Paul's churches. But the Acts history does not attempt a complete detailed account of Paul's work, and the writer has not had at hand, or has not seen fit to give, further information about the district or churches of Galatia. It was, of course, acknowledged that a Roman province called Galatia had been organized previous to Paul's time, which included the district in which Paul's first tour was made; but in view of the quite clear and explicit statements in Acts 16:1-8, it seemed more probable that Paul and the author of Acts used the term Galatia in the earlier and more restricted signification of the district lying to the north of that which was the scene of the labors of his first tour.

This view, ably advocated by Bishop Lightfoot in his Commentary on Galatians, Conybeare and Howson in their Life of Paul, Smith's Bible Dictionary, et al., had remained undisturbed (except for an occasional opponent as Renan and Lipsius) until a year ago, when Professor Ramsay's *Church in the Roman Empire* agitated the matter afresh, attacking the prevailing theory and advocating an identification of the Galatian churches with the churches at Antioch, Iconium, Lystra, and Derbe, which Paul had established upon his first missionary journey. The author had made a thorough investigation of the geography of Asia Minor, and of the literature connected with Asia Minor in the first Christian centuries. His opinion was therefore felt to carry much weight. But this theory seems to be in conflict with the narrative in Acts 16:1-8, and a defense of the prevailing view was

immediately made, resting upon the plain language of this passage. This defense was prepared by Principal F. H. Chase, of Cambridge, and it appeared in *The Expositor* for December, 1893. He simply undertook to show that "a careful examination of the narrative of St. Luke (Acts 16 : 1-8) leaves no room whatever for doubt that he uses the term Galatia in the popular, not the political, sense; and that, consequently, the North-Galatian theory holds the field." To this effective article Professor Ramsay made reply in three numbers of *The Expositor*, January, February, and April, 1894. A rejoinder from Principal Chase in *The Expositor* for May seems to close the discussion as far as these two gentlemen are concerned.

What is the result as regards the location of the Galatian churches? One feels that Professor Ramsay's case is in a shattered condition, as respects his handling of Acts 16 : 1-8. And, according to his own admission, if this passage does not support his view, then his view has no basis whatever, since he says: "If Mr. Chase is right, Part I. of my book is hopelessly wrong." (*Expositor*, p. 43, and elsewhere to the same effect).¹ It might be possible for the South-Galatian theory to be held in spite of Acts 16 : 1-8—there are good arguments for it, but this discussion has proceeded upon the exact trustworthiness of this Acts passage—the case has been rested upon it.

Professor Ramsay maintains : (1) that the phrase *τὴν Φρυγίαν καὶ Γαλατικὴν χώραν* (Acts 16 : 6) means, and can only mean, "the country which is Phrygian and Galatic, a single district to which both epithets apply, in English most idiomatically rendered the Phrygo-Galatic territory" (cf. *Church in the Roman Empire*, pp. 77-79); (2) that the movement of the apostolic party recorded in Acts 16 : 6, "they went through the region of Phrygia and Galatia" (R V.) is a geographical recapitulation of the journey which is implied in the two preceding verses. "These two verses (4, 5) describe the conduct and action that characterized the entire journey through South Galatia, both the journey to Lystra and Derbe, already mentioned from the geographical point of view in verse 1, and that to Iconium and Antioch. Verse 6 then continues the geographical description from verse 1, and describes the journey from Lystra onwards; it led through the country which is Phrygian and Galatic, a single district to which both adjectives apply" (*Church in the Roman Empire*, pp. 77-78). This overlapping of accounts in Acts 16 : 1-8 Professor Ramsay explains by a hypothesis of two different documents recording the itinerary of Paul's tour, the ragged edges of which come together at verses 5 and 6. (3) That the anarthrous aorist participle

¹ The aggressive and pungent personalities (see, for example, pp. 43-45, 137-139) in which Professor Ramsay indulged, and from which Mr. Chase was not entirely free, constitute to the reader no part of the argument, and editors of magazines should spare the public such disagreeable remarks. If individual authors cannot discuss matters without such accompaniments, such authors at the least should be willing to allow the editor to run his blue pencil across the objectionable passages before the copy goes into type.

κωλυθέντες in the passage διήλθον . . . κωλυθέντες (Acts 16:6) may be interpreted to indicate an action coördinate with and subsequent in time to the action of the principal verb διήλθον, so that it is simply equivalent to another finite verb connected with the first by καί. He says: "It has been contended that the participle κωλυθέντες gives the reason for the finite verb διήλθον, and is therefore preliminary to it in sequence of time. We reply that the participial construction cannot, in this author, be pressed in this way. He is often loose in the forming of his sentences, and in the long sentence in verses 6 and 7 he varies the succession of verbs by making some of them participles. The sequence of the verbs is also the sequence of time: 1) they went through the Phrygo-Galatic land; 2) they were forbidden to speak in Asia; 3) they came over against Mysia"; and so on (*Church in the Roman Empire*, p. 89; see also *Expositor*, pp. 337-338).

To these three points Principal Chase replies as follows: (1) The phrase τὴν Φρυγίαν καὶ Γαλατικὴν χώραν (Acts 16:6) refers to two separate districts which Paul successively traversed, namely Phrygia and then Galatia. The word Φρυγία is used as a substantive. So Luke uses it in Acts 18:23, τὴν Γαλατικὴν χώραν καὶ Φρυγίαν; and also in the only other passage where Luke refers to that country, Acts 2:10, Φρυγίαν τε καὶ Παμφυλίαν. Bishop Lightfoot took Φρυγίαν as an adjective in Acts 16:6, but of necessity as a noun in Acts 18:23, a separation of the passages which cannot be justified. Professor Ramsay's objection that the "vinculum of the common article" forbids the taking of Φρυγίαν as a substantive referring to a distinct district in the phrase τὴν Φρυγίαν καὶ Γαλατικὴν χώραν is met by saying that "the two words Γαλατικὴ χώρα coalesce so as to express respectively a single idea." So in Mark 1:5 ἡ Ἰουδαία χώρα means Judea merely. Such compound names are frequent, arising from the fact that originally the proper names were all used adjectivally. It is therefore a compound noun, and we have two separate districts mentioned. As Wendt renders it, "Phrygien und das galatische Land." This is a construction found frequently in Luke, τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ (Acts 1:8), τὴν Μακεδονίαν καὶ Ἀχαΐαν (Acts 19:21; cf. also Acts 8:1; 9:31; 15:3; 27:5). (2) The sequence of the clauses in Acts 16:1-8 wholly refutes Professor Ramsay's theory. In verses 1-4 Luke tells us definitely of Paul's visit to Derbe and Lystra, and by the use of the phrase τὰς πόλεις (v. 4) seems to imply that St. Paul visited the other chief cities of the district. He next records the *sequel*, which he introduces by the particle οὖν. (For this οὖν of historical sequence cf. Acts 1:6; 2:41; 5:41; 8:4, 25; 9:31; 10:23; 11:19; et al.). This sequel has two parts, which Luke clearly marks off by the use of μέν (v. 5) and δέ (v. 6). In the first place (v. 5) Luke traces the fortune of the churches which Paul and his companions had just visited (αἱ μὲν οὖν ἐκκλησίαι). In the second place (v. 6), Luke follows the movements of the travelers (διήλθον δέ). After they had left the

cities of Lycaonia and Pisidia they journeyed northward, traversing successively Phrygia and the Galatian district. The objection of Professor Ramsay that *μὲν οὖν* does not always indicate a strict sequence of clauses might be valid if there were no following *δέ*, but there is (v. 6), and that seems a sufficient answer. The fact that a paragraph is made between verses 5 and 6 in the Revision and in the Westcott and Hort text does not at all break the sequence or negative the logical arrangement of the clauses, but simply articulates the different stages of Paul's journeys. Can any reason be given why in Luke's rapid summary of Paul's movements, verse 6 should give a recapitulation of what has been already related in verses 1-4, while nothing is said of the northward journey between Pisidia and the point "over against Mysia" which Paul has reached in verse 7? Professor Ramsay explains that it is a repetition due to the fact that two distinct accounts of Paul's movements overlap at that point—a shrewd explanation in the interest of a theory, but one that does not elicit much confidence. (3)

The position taken by Professor Ramsay regarding the anarthrous aorist participle *κωλυθέντες* (see above), cannot possibly be admitted. It is impossible to believe that Luke, in a short and simple clause, where there could be no anacoluthon, wrote *διήλθον . . . κωλυθέντες* when what he really meant would have been easily and naturally expressed by the words *διελθόντες . . . ἐκωλύθησαν*. "Hard pressed by a very simple and decisive grammatical argument, Professor Ramsay has taken refuge in the desperate expedient of maintaining that a Greek writer can vary 'the succession of verbs by making some of them participles.' This seems to me as if a chess-player, somewhat suddenly checkmated by the combined action of a bishop and a knight standing in certain relative positions, were to plead that, in this particular game, the action of the chessmen 'cannot be pressed in that way,' that, in fact, a bishop and a knight are interchangeable, and may be transposed. A player, holding these views, would play on fearless of defeat." Can *κωλυθέντες*, an anarthrous aorist participle, indicate an action coördinate with and subsequent in time to its principal verb *διήλθον*, so that it is simply equivalent to another finite verb connected with the first verb by *καί*, thus *διήλθον . . . καὶ ἐκωλύθησαν*? Professor Ramsay maintains this to the last, but *fatally omits* to cite *one single instance* of such a usage in the New Testament. In a Greek sentence, when an anarthrous aorist participle agrees with the subject of an aorist indicative, the participle expresses an act *either* coincident in time with, or prior to, that which is expressed by the indicative (cf. Winer, ed. Moulton, p. 430). Professor Ramsay felt the strength of this position, for, in his second article, he wrote: "I shall, in due course, proceed to show that the South-Galatian theory is perfectly consistent with taking *κωλυθέντες* in Acts 16: 6 as giving the reason for *διήλθον*" (*Expositor*, p. 139, note). This was a very important thing to do, but the promise was never fulfilled. Is it fair to suppose that it was found impossible? One cannot see how it could be done.

Principal Chase, therefore, closed his first article, and reiterated the statement at the end of his second article, with these words: "The verdict, then, which, as I believe, any Greek scholar who goes into the evidence supplied by Luke's language, must pronounce on the South-Galatian theory, is that it is shipwrecked on the rock of Greek grammar."

Let us examine this last point first. Can an anarthrous aorist participle indicate an action coördinate with and subsequent in time to its principal verb, so that it is equivalent to a second finite verb connected with the first by *καί*? It must be said that Professor Ramsay has not succeeded in his defense. He shifted from side to side under Principal Chase's arguments, which arose from a much better knowledge of Greek and a much fairer—because disinterested—spirit of interpretation, until one lost confidence in his guidance. It seemed certain that he was trying to extricate himself from a very difficult situation. No one in England arose to defend his extraordinary and novel view of the use of the anarthrous aorist participle. Nevertheless, the discussion of this point may not yet be closed. Professor E. D. Burton, in his recent work *New Testament Moods and Tenses* (Chicago: University Press), pp. 65-6, cites in illustration of this alleged usage, Acts 16: 23; 22: 24; 23: 35; 24: 23; 25: 13, and says of them: "In all these cases, it is scarcely possible to doubt that the participle (which is without the article and follows the verb) is equivalent to *καί* with a coördinate verb and refers to an action subsequent in fact and in thought to that of the verb which it follows. These instances are, perhaps, due to Aramaic influence." The passage, Acts 25: 13, is cited as a typical instance of this usage, Ἀγρίππας ὁ βασιλεὺς καὶ βερνίκη κατήντησαν εἰς Καισαρίαν ἀσπασόμενοι τὸν Φῆστον, *Agrippa, the king, and Bernice arrived at Cæsarea, and saluted Festus*. Now, if this reading were unquestioned, it would be a very clear instance of the alleged usage, and a few other similar instances would decide the case in favor of Professor Ramsay. But the aorist participle in this passage is very much questioned. The Textus Receptus reads ἀσπασόμενοι, a future participle instead of an aorist, and so the A V. reads "came unto Cæsarea to salute Festus." This reading, though not supported by any uncial manuscript, is found in 61, and most of the other cursives, a catena, the Latin Version of E, the Vulgate, the Peshito and Philoxenian Syriac, the Armenian, Chrysostom, and Theophylact in one form of his commentary. It is also the reading understood by Winer (ed. Moulton, p. 429), and Buttman (ed. Thayer, p. 296). The Revisers were forced by manuscript authority (Sin., A, B, both Ethiopic versions, *et al.*) to adopt the aorist form ἀσπασάμενοι. But they were doubtful whether it was legitimate to translate it as the equivalent of a finite verb of subsequent action, so while their text reads: "arrived at Cæsarea, and saluted Festus," their margin reads: "Or, *having saluted*." The Westcott and Hort text, determined by the weight of manuscript evidence, has the aorist ἀσπασάμενοι, but a marginal reference to the Appendix leads to the words: "Some primi-

tive error not improbable." Dr. Hort wrote, in a note on this word: "The authority for *-όμενοι* is absolutely overwhelming; and, as a matter of transmission, *-όμενοι* can be only a correction. Yet, it is difficult to remain satisfied that there is no prior corruption of some kind" (*Select Readings*, p. 100). It will not, of course, be forgotten that our earliest manuscripts only go back to the fourth century, so that some three hundred years intervene between the original manuscript of Acts and our present texts of the same. There is no reason to think that the scribes, who copied the New Testament *before* the fourth century, were different in character from those who copied it *after* that time, *i. e.*, all the copyists were liable to error of transcription. There are, doubtless, many points at which the best text which we can reconstruct from the earliest manuscripts in our possession, will depart from the original apostolic text. It was inevitable that three hundred years of copying should have introduced minute textual errors. This aorist participle seems to be such an accidental scribal variation for the future participle which Luke probably wrote. This is what Dr. Hort means above by a "prior corruption of some kind." For instances of exactly similar errors in the N. T. manuscripts, see Whitney's *Revisers' Greek Text*, Vol. II., pp. 128-9 (Boston: Silver, Burdett & Co.). It is quite evident, therefore, that this instance of the aorist participle in Acts 25 : 13 is too doubtful to serve as a base for so important a grammatical principle as that involved in this discussion. A detailed examination should also be made of the other passages in Acts cited by Professor Burton in support of the alleged usage. Space forbids such an examination here, but the judgment may be expressed that they are all ambiguous or uncertain, with possible choice between two or more renderings. No instance of the alleged usage has been found in classical Greek. Whether further investigation and discussion upon the point will reveal something more substantial in its favor may not be confidently asserted, but, as the matter now stands, Principal Chase seems certainly to be secure in his position. Professor Ramsay's case has not been made out, and must be rejected until better evidence is adduced.

The reply, made by Principal Chase to Professor Ramsay's first point as given above, seems reasonable. If Luke uses *Φρυγίαν* twice out of three times as a noun, as is true beyond question, it is a fair inference that he so uses it the third time, unless something else stands in the way of that conclusion. The objections against *Φρυγίαν* as a noun in Acts 16 : 6 on the ground of the "vinculum of the common article" do not seem sufficient. The cases cited from Acts to show Luke's customary form of expression (see above), argue strongly that he, in 16 : 6, *τὴν Φρυγίαν καὶ Γαλατικὴν χώραν*, speaks of two distinct and separate districts successively traversed, the one called Phrygia, the other called the Galatian region. It impresses one as far-fetched to make Luke speak here of the Phrygo-Galatic region as a region which was a single unit, and which could be called Phrygia, or Galatia, with equal truth. But even supposing that *Φρυγίαν* were an adjective instead of a noun, might not

Luke have so spoken of the Phrygian and Galatic region without making Phrygia and Galatia identical, simply associating them in thought and expression as a single region in his description of Paul's extensive movements?

The second point of the discussion—the bearing of the sequence of clauses in Acts 16 : 1-8 upon the South-Galatian theory—seems fatal to it provided the Acts account is to be allowed to decide the question. Professor Ramsay is forced to adopt a strange and improbable hypothesis to explain the sequence of clauses in this passage. Who would ever think that the incidents of v. 6 were *identical* with those of vs. 1-5, rather than *subsequent* to them—that the writer, at this place, retraces and repeats for no assignable reason instead of going on with his summary narrative. How avoid the evidence from *οὐν* and from *μὲν . . . δέ* for a progression in the story right through vs. 1-8? The "travel-document" hypothesis may have its part to play in explaining the composition of the book of Acts, but Professor Ramsay has so ingeniously applied it to help him out of his difficulty at v. 6, that a lively suspicion is aroused regarding it at this point. No, the South-Galatian theory is inconsistent with this passage in Acts. That seems an entirely safe and final conclusion resulting from this recent discussion in England.

But it does not necessarily follow that the South-Galatian hypothesis is therefore overthrown, notwithstanding Professor Ramsay's hasty statement to that effect. There are many difficulties with the North-Galatian theory which could thus be removed, much light could thus be thrown into obscure places of the Acts' history and Paul's life. Perhaps there may still be shown sufficient reason for a change to that view, and it would certainly be gratifying if that result might remain to Professor Ramsay as a fruit of his labors which, though barren on the grammatical and contextual side, may yet be rich on the side of history and archæology. The inconsistency of the Acts' narrative could then be explained as arising from its brevity and evident second-handedness at this passage. Rev. F. Rendall, in an article in *The Expositor* for April, takes it for granted that, in some way, this change of opinion will come about, and so he writes of the Galatians and their epistle from that standpoint. The main question, then, as to the two rival theories—whether the Galatian churches were the first churches founded by Paul in Asia Minor, namely, those at Antioch, Iconium, Lystra, and Derbe of the first missionary tour, or churches in the province to the north of this district, whose chief cities were Ancyra, Pessinus, and Taviu, and founded on Paul's second missionary tour five or six years later—in other words, the South-Galatian, or the North-Galatian theories, are still open for discussion. But it should be understood that Acts 16 : 1-8, as far as it has influence, militates against the South-Galatian theory, and supports the present accepted North-Galatian theory. Professor Ramsay's hypothesis must find some standing ground outside of Acts 16 : 1-8, with arguments so strong and conclusive as to override the objections resting in a fair interpretation of this passage.

C. W. VOTAW.

University of Chicago.

THE BIBLE STUDENTS' READING GUILD OF THE AMERICAN INSTITUTE OF SACRED LITERATURE.

General Scheme. The aim of the members of the *Bible Students' Reading Guild* is to obtain a better knowledge of the revelation of God, his relation to and desires for mankind, as embodied in the books of the Bible. For the accomplishment of this purpose, they will pursue a four years' course of reading which will include the entire New Testament, such portions of the Old Testament as bear most directly upon the subject under consideration, and those books about the Bible which seem best adapted to make clear its facts and teachings, and are at the same time suited to the average student, both as to character and cost.

The work is designed for (1) mature people who, having read the Bible more or less from childhood, have nevertheless but a confused idea of the bearing of its many separate parts upon its unity of purpose; (2) those who, having reached maturity with no intimate acquaintance with the Bible, would like to investigate its claims in an intelligent manner; (3) those who are familiar with the scope and purpose of the biblical writings, yet wish to keep in touch with the best literature upon the subject.

The course will be presented in four distinct subjects, viz.: *The Life of Christ*. *The Foreshadowings of the Christ* (Old Testament History and Prophecy); *The Founding of the Christian Church*, and *Old Testament Literature*. Each year will be independent, forming a unit in itself. Thus students may enter with any year, and all members will study the same subject at the same time. Members of the Guild are expected to read the recommended books in accordance with the suggestions which are provided by the Institute. Although not required to do so, it is hoped that they will report their work to the Institute as often and in such manner as reports shall be requested.

The Work for 1894-5. The course on the Life of Christ is now ready and will constitute the work for October 1894-July 1895. The books have been selected with reference to (1) the historical, geographical, and prophetic background; (2) the life as actually lived, narrative and comment; (3) the character of Jesus; (4) the influence of Jesus; (5) the teachings of Jesus. (For enumeration of particular books see paragraph on *Expense*).

Helps Provided. A direction sheet giving general suggestions for the reading of the year will be sent to students immediately upon enrollment. At the beginning of each month from October 1 to June 1 inclusive, a po; bulletin assigning the reading for the following month and giving specific directions for the work of the month will be mailed to each member. No work will be assigned for July, August, and September of each year, although

the books and the general direction sheet will be ready and may be secured July 1st.

In April of each year a question paper containing fifty questions, making a comprehensive summary of the year's work will be issued. Members of the Guild, while not required to answer these questions, will be urged to do so for the sake of the value of the work to themselves. Duplicate copies of the paper will be supplied in order that one copy may be retained for reference.

Recognition of Work. At the end of each year a certificate will be awarded those who have read the required books and the required readings in the BIBLICAL WORLD. A special "Honor Sign" will be placed upon the certificates of those who return the question paper with all the questions answered. In entering the Guild no pledge of continuance is required; but students accomplishing the four years reading and securing an "Honor Sign" for each year will receive some special recognition of their work.

Time Required. It is believed that the work can easily be accomplished in from twenty minutes to half an hour a day. Should students wish to give more time, other books upon special phases of the subject will be recommended and other work assigned, for the performance of which special credit will be given.

Expense. A membership fee of fifty cents to cover the expense of correspondence and helps provided by the Institute is required. The books for 1894-5 are as follows:

1. In the Time of Jesus, Seidel, - - -	\$.90.
2. Sketches of Jewish Social Life, Edersheim, -	1.00.
3. Harmony of the Gospels, Stevens and Burton, -	1.25.
4. The Life of Christ, Hanna, - - - -	1.25.
5. The Character of Jesus, Bushnell, - - -	.60.
6. The Influence of Jesus, Phillips Brooks, -	1.00.
7. THE BIBLICAL WORLD, July 1894-1895, - - -	1.50.

By special arrangement with publishers the cost of the books has been placed much below the published prices. If desired at the prices given they should be ordered by members of the Guild through the Institute office. Students are not, however, *required* to buy books through the Institute, if they can secure better terms elsewhere.

So much has been written on the life of Christ that some may wish to substitute other books upon the same subject for those recommended. In the case of certain books upon the course such substitution may be allowed if necessity seems to require it, but students are strongly urged to procure and use the indicated books.

¹This is a special price to members of the Guild and can be obtained only through the Institute. The subscription price to all others is \$2.00.

How to Become a Member. Fill out the application form, which may be procured from the Central Office, and send it with the membership fee of fifty cents to the office of the Institute. (For address see below).

If books are desired consult the list given in this circular and indicate clearly which books are needed and the number of copies of each. Subscriptions to the BIBLICAL WORLD should in all cases be sent to the Institute. The general direction sheet will be ready in July and will be sent to all members immediately upon enrollment. The monthly postal bulletin will not be issued until October 1st, when the working year properly begins.

Students may enroll at any time, but those entering later than October, 1894, will be required to make up lost work during the year. The work is assigned for nine months, and students entering late will be able to catch up during the summer months.

Chapters of the Guild. Local chapters of the Guild may be formed wherever there are two or more members. Only individual members are responsible to the Institute. Chapters will elect their own officers and appoint meetings according to their own convenience. As the subject of the present year (1894-5) is identical with that of the International lessons, Sunday-school teachers and adult classes would find chapters helpful in schools where regular teachers' meetings are not well supported.

The Biblical World. The BIBLICAL WORLD is the official organ of the Guild. Beginning with July, 1894, it will contain each month two articles, the reading of which will be required of members of the Guild. With September, 1894, a special department for the Guild will be introduced. It will contain programmes for chapter meetings and special items of interest to the members.

The Bible Students' Reading Guild is open to everyone of whatever denomination or faith. Questions in regard to it will be freely answered. Circulars in large or small quantity may be obtained. Correspondence should be addressed to the American Institute of Sacred Literature, William R. Harper, Principal, Hyde Park, Chicago, Ill.

Work and Workers.

PROFESSOR W. W. WHITE, formerly of Xenia, Ohio, has recently become one of the permanent teachers at Moody's Bible Institute in Chicago.

THE department of Biblical Languages and Exegesis at Garrett Biblical Institute, Evanston, Ills., has been strengthened by the promotion of Rev. Charles Horswell, B.D., Ph.D., from a position as instructor to a full professorship.

AN ENTIRELY new and revised edition of *Winer's Grammar of New Testament Greek*, in the original German language, is being published at Göttingen. The editor is Professor Dr. Schmiedel, of Zurich. The work is to be issued in two volumes, the first treating of forms, the second treating of syntax. Volume I. has now appeared.

THE chair of Systematic Theology at Chicago Theological Seminary, made vacant by the resignation of Professor George N. Boardman, D.D., LL.D., has not yet been filled. Rev. James Denney, of Broughty Ferry, Scotland, was invited, this year, to give a course of lectures in that department, and these, ten in number, were delivered during March and April. They were well received, and, for the most part, heartily approved. The only serious exception taken to them, was in regard of his very liberal view of the inspiration of the Bible. However, that was not regarded as an obstacle to his appointment, and he was duly tendered the Professorship of Systematic Theology at the Seminary. Mr. (now through the bestowment by the Seminary of the degree of Doctor of Divinity) Dr. Denney, however, after full consideration, thought it necessary to decline, preferring his home field in Scotland.

It is a pleasure to repeat the announcement made by Messrs. T. and T. Clark that they are about to publish a new work by Professor A. B. Davidson, of New College, Edinburgh. It is not, indeed, what we were waiting for—the promised volume in the International Theological Library, edited by Professors Briggs and Salmond, upon the *Theology of the Old Testament*. That will still continue as an eager expectation, quickened by the advanced articles upon the Theology of Isaiah now appearing in the *Expository Times*. It is not a work which will have so wide an interest and use. Yet, it is a very important production in its department, that of Old Testament language. The work, then, is *A Syntax of the Hebrew Language*. He has long desired to issue this volume as a companion to his *Hebrew Grammar*, and all Semitic

students will be grateful to him for his accomplishment of the task he had set himself.

Two of the instructors in the Chicago Theological Seminary were advanced to full Professorships at the Commencement in May. Rev. Edward T. Harper, Ph.D., was made Professor of Assyriology and Comparative Religion. He was graduated from Oberlin College in 1881, and from this Seminary in 1887. In 1890, he was pursuing Semitic studies at Leipzig, received his doctorate the next year, and then accepted an appointment as instructor of Old Testament Literature and Interpretation in the Seminary. In 1892, he was made Assistant Professor in the same department, and now, after two years, is given a full Professorship. Rev. Fridolf Risberg, a graduate of the University of Upsala, Sweden, in 1874, came to this country, in 1885, to give instruction in the Swedish Department of the Chicago Theological Seminary. He is now made Professor of Biblical and Systematic Theology in that department of the institution.

THE following attractive list of papers were upon the programme for the May meeting of the Society of Biblical Literature and Exegesis, held at the School of Theology of Boston University: Professor N. Schmidt, On the Text and Interpretation of Amos 5 : 25-27; also, On Immortality and the Hadad Inscription. Dr. I. H. Hall, Some Recent Works on the Textual Criticism of the New Testament (Scrivener, Harris, Gregory). Professor C. H. Toy, The Text of Ezekiel 8 : 17. Professor L. B. Paton, The Relation of Lev. 20 to Lev. 17-19. Professor D. G. Lyon, Palestine before the Exodus. Professor M. Jastrow, Jr., On *bosheth* in Hebrew Proper Names. Mr. M. M. Skinner, The Text of Job 19 : 25-29. Dr. C. C. Torrey, Notes on the Book of Amos 5 : 26; 6 : 1f.; 7 : 2. Professor G. F. Moore, The Origin of the Vision of Hell in the Apocalypse of Peter, and Its Relation to Latter Infernos. Dr. W. H. Cobb, An Examination of Isaiah 14.

THE death of Rev. William M. Thomson, author of *The Land and the Book*, took place April 8th. He had lived to the venerable age of eighty-eight years, and had spent nearly half a century as a missionary in Palestine. Born in Ohio in 1806, he was educated at Miami University, being graduated in 1826, the year when he was converted, and devoted himself to foreign missions. He took a theological course at Princeton Seminary, and in 1832 set out for the Holy Land to begin his labors. He soon became an authority in biblical archæology and the interpretation of Scripture. Several articles and books were issued from time to time, until, in 1859, there was published, in New York, the work which was to make him famous, *The Land and the Book*. It was extensively circulated. Probably no description of Palestine has done more toward the awakening of interest in, and the spread of knowledge concerning, the land of the Bible. He recast the entire work during the years 1880-6, so that it was enlarged to three volumes, which were

handsomely illustrated and published by Harpers, New York. Since his retirement from missionary work, in 1876, he had spent his closing years in New York and Denver.

A NEW and important chair of instruction has been created at the McCormick Theological Seminary in this city, made possible by a further gift from the family who gave the institution financial existence, and whose name it bears. The new chair is that of Biblical Theology, and its first occupant is Professor A. C. Zenos, D.D. Dr. Zenos came, a few years ago, to the Seminary from Hartford Seminary, where he had held the chair of New Testament Interpretation, to accept the Professorship of Ecclesiastical History. From this position he was transferred to the newly-created one, a sphere in which he will work with probably increased delight and efficiency. The advance, thus made by the Seminary in recognizing and providing for this latest and most vital department of biblical instruction, will elicit approval. The chair of Ecclesiastical History, left vacant by the transfer of Dr. Zenos, was filled by the appointment of Rev. J. R. Stevenson to that post.

ANYTHING which looks toward monotheism among the Oriental peoples earlier than 2000 B. C., is of large interest. Mr. T. G. Pinches, of the Oriental Department of the British Museum, recently discussed, at a meeting of the Victoria Institute in London, some results of his researches among the Babylonian tablets. He first reviewed the attributes of the thirteen gods of the Babylonian Pantheon, each of which claimed to be Aa or Ya of the gods. Then he quoted tablets of about 650 B. C., in which the king used the word "god" as a monotheist would. Going back to the third millenium before Christ, he stated that he found tablets using the same expression in the same sense. Mr. Pinches is led by this, and by much accumulated evidence, to regard the Babylonian Pantheon as really one god. In the discussion which followed, it appeared that, as in the earliest Egyptian records so now in the early Babylonian records, there is evidence of a primitive monotheism. The Victoria Institute is gathering further evidence upon the subject, and will, in due time, publish the results of the investigation.

It is safe to say that there is no current literature of greater interest and value than that which appears at intervals in the symposia upon important subjects published in *The Independent*. The issue of May 3d contained a symposium upon "Modern Discovery and the Bible," which brings together a mass of recent information, from the best living authorities, such as cannot be found elsewhere, and the reading of which might give one a liberal biblical education. There are eighteen columns of matter, which would make over fifty pages of an ordinary book. Following are the authors represented in the symposium, with the subjects upon which they have written: Professor W. H. Green, D.D., LL.D., Pentateuchal Analysis a Failure. Benj. W. Bacon, D. D., The Consensus of Scholarship on the Pentateuch Question.

Professor D. G. Lyon, Ph.D., Palestine before the Exodus. Professor Ira M. Price, Ph.D., Assyrio-Babylonian Light on Israel's History. Wm. H. Ward, D.D., LL.D., Biblical Discoveries in Palestine and Adjacent Countries. Professor H. M. Scott, D.D., Recent Discoveries of Early Christian Writings. Professor W. M. Müller, Egyptology and the Bible.

ANNOUNCEMENT is made of the publication in the near future of an important work in Assyriology, being an *Assyrian-English-German Concise Dictionary*, compiled by Dr. W. Muss-Arnolt. The design is to supply the lack of a lexicographical work which the average student can afford to own, and which will serve him in the study, especially, of the historical texts. At the same time, there will be presented to the student of comparative Semitic Grammar a survey of the Assyrian vocabulary. It is not the author's plan to make the glossary embrace the whole cuneiform literature thus far published, nor even to compile a concordance of the texts represented in the Glossary, but to register all the important words occurring in the texts that are read by all beginners. Further, some texts, read and used by most Semitic scholars, will be completely indexed. The work will also contain a complete index to Delitzsch's Assyrian Grammar. The *Dictionary* will be arranged alphabetically. The publishers of the work are Messrs. Reuther and Reichard, Berlin. The American representatives are B. Westermann & Co., New York City. The printing will be done by Drugulin, Leipzig. The volume will contain about six hundred pages, small quarto size, the price not to exceed M. 40. It will appear in eight parts, Part I. to be ready soon, the whole work to be complete within two years.

FOR more than thirty years Rev. James Strong, S.T.D., LL.D., has been engaged upon a vast and most important work which is now at last in print. The complete title may be given as the best description of the character and contents of the volume: *The Exhaustive Concordance of the Bible; Showing Every Word of the Text of the Common English Version of the Canonical Books and Every Occurrence of Each Word in Regular Order; together with a Comparative Concordance of the Authorized and Revised Versions, including the American Variations; also Brief Dictionaries of the Hebrew and Greek Words of the Original, with References to the English Words.* Throughout the Concordance the words are arranged in the order of their occurrence in the Bible, a return to the method of Cruden as against the analytical and topical method adopted by Young. The volume contains about 1800 quarto pages, and is, therefore, about the size of a classic Greek or Latin lexicon, or of an unabridged English dictionary. The publishers are Hunt and Eaton of New York. The above description is a faithful account of what the work contains. It is to be regretted that the Version of 1881 might not have been the basis rather than the Version of 1611—probably this is the worst fault of the production. It is a work for Bible students, and Bible students use the Revised Version. It is exceedingly tiresome to work with a King James Version con-

cordance, and a new work ought to obviate this difficulty. It is probable that Dr. Strong's *Exhaustive Concordance* will take the first place in its department, even above Young's *Analytical Concordance*, though that remains to be seen. It is a monumental work, which will, for many years, perpetuate the scholarship, energy, and devotion of its author. Subsequent editions should certainly be printed on paper better adapted to the character of the work.

ONE would think that, out of the extensive list of works upon the Life of Christ which are now in print, a person might find a volume suited to any class of readers and fairly adapted to any kind of religious historical study. That this thought is a mistaken one appears from an advertisement now appearing in many of the religious papers, offering the sum of one thousand dollars for the manuscript of a new Life of Christ, which shall be successful in the competition for that prize. The work is to be about fifty thousand words in extent. It must be "not merely a descriptive life, but a story in which the experiences of the supposed characters bring them into intimate relations with Christ and his disciples, his circumstances, experiences, and teachings." That is, any number of fictitious personages and fictitious incidents, and presumably fictitious teachings to suit the whole, may be introduced, to make the life of Christ attractive and helpful. This is the extreme case of the biblical novel, and is deplorable and reprehensible to the last degree. Any treatment of the Gospel records of the life of Christ which introduces imaginary elements, mixing the historical with the fictitious, from no matter how good a motive, must be condemned. Do the *Sunday School Times* and *The Independent* intend, by publishing this advertisement, to encourage that sort of literature, that manner of dealing with the New Testament history of the life of Christ? Isn't it painfully near the kind of license that gave rise to our worthless Apocryphal Gospels, which, in their time, misled the people, and gave currency to fabrications which soon were not distinguished from the real recorded facts? Of course, the purpose of the solicited work is a good one—"to make the life and teachings of Christ as real and practical as if he lived and taught in our streets to-day." But the means employed to this end, as recommended in the preparation of this work, are short-sighted, unwise, and ultimately harmful to the cause to which the service is tendered.

THE Gifford Lectures of Edinburgh are designed for the discussion of topics in natural religion. The series of 1894 was provided for by the appointment of Professor Otto Pfleiderer, of Berlin, to the lectureship. The theme of the course was the Philosophy and Development of Religion. It being an established judgment of Professor Pfleiderer that all religion is natural religion, that there is no such thing as supernatural or revealed religion, it followed quite naturally that, at a certain point in his lectures, the occasion came for him to state his opinion that natural religion was the only religion, and, furthermore, to give his grounds for this opinion. This involved an explaining away of the miraculous element of the Bible, a thing which

Professor Pfeiderer conscientiously essayed to do, and with so much learning and skill that quite a sensation was created. It is still an open question whether the Berlin professor was guilty of a breach of courtesy in thus attacking supernatural religion at its centre, or whether he was justified by the appointment to the Lectureship in saying whatever the discussion of his theme, chosen within the limits of the provisions, involved. However that may be, not a little tempest resulted from the free speech. That the lectures rest upon false assumptions, and upon principles and findings of criticism which have now been generally abandoned, is certainly true. But the Edinburgh audience was hardly equipped for self-defense against so learned and brilliant an adversary. What Professor Pfeiderer actually had to say upon the subject we too shall soon know, for his lectures are about to be published in full, in two volumes, by William Blackwood & Sons, Edinburgh. It is, of course, an embarrassing feature of the situation that the foundation of the Gifford Lectureship does not admit of any defense against this assumed annihilation of the miraculous element in the Bible, since it is only for discussions in the field of natural religion. In lieu of this, the next best thing was done, namely, to summon the best of the Edinburgh theologians to give lectures in reply to what Professor Pfeiderer had said. Principal Rainy gave an introductory lecture upon *The Issues at Stake*. Professor Orr inquired, Can Professor Pfeiderer's View Justify Itself? And Professor Dods lectured upon *The Trustworthiness of the Gospels*. These conservative replies are of great interest and value. They have been brought together into a small volume, entitled *The Supernatural in Christianity, with special reference to statements in the recent Gifford Lectures* (T. & T. Clark, Edinburgh). In this form they are accessible to the public, and it would be well to inform one's self of the whole discussion, for the questions involved are fundamental to our conception of the Christian religion.

THE annual meeting of the American Oriental Society was held at Columbia College, New York, during March 29th-31st. The session was the best attended, and, in material, the most interesting of any since the foundation of the Society, fifty-one years ago. A vote was passed inviting the International Congress of Orientalists, which meets at Geneva, Switzerland, September 3th, 1894, to meet in this country in 1897 under the auspices of the American Oriental Society. It was thought wise to have the annual meetings come at the same time and place with those of kindred societies, so that the next meeting was announced for Christmas week of 1894, at Philadelphia, provided other societies would coöperate. President D. C. Gilman was reëlected for the coming year; Professor E. D. Perry, of New York, was made corresponding secretary. It was announced by Professor F. F. Wright, honorary secretary for America of the Palestine Exploration Fund, that the raised map of Palestine, 7 × 4 feet in size, which Mr. George Armstrong has been preparing for the Fund, is now completed, and copies of the map in plaster can now be

obtained in this country. Attention was called to the very important results of the digging at Niffer in ancient Babylonia. Mr. Haynes, who continues Mr. Peters' work there, has, in ten months, unearthed eight thousand inscribed clay tablets and fragments, beside other objects. He has dug below the levels of the debris from the time of Sargon I. (3800 B. C.), and has found inscriptions in this deeper stratum. So that we may expect revelations of a still earlier period of Babylonian culture. There were, in all, forty papers presented at the meeting, devoted in the main to the Semitic and Indo-European fields, and nearly equally divided between the two. Of the Indo-European papers, twelve were devoted to Sanskrit and related topics, four to Persian, one to Greek, and one to the field in general. Professor W. D. Whitney, of New Haven, presented an important criticism of the recent attempt of Jacobi and Tilak to date the Rig-Veda back to 4000 B. C., on the ground of astronomical data contained in the writings. He affirmed that the interpretation, put upon these passages by those gentlemen, was erroneous, that no scientific conclusions could be based upon the dates and phenomena of the Hindu literature, and that the astronomical system in vogue was not native but imported, most likely from Babylonia, and was freely dealt with in adapting it to the Hindu ideas. The view of Jacobi and Tilak was defended by Professor Bloomfield, of Baltimore. Dr. W. H. Ward, of New York, made a useful contribution to the knowledge of certain antiquities in his paper on the Classification of Oriental Cylinders. Professor D. G. Lyon, of Cambridge, in connection with his paper on the Recently Discovered Tablet of Ramman-nirari, exhibited and explained the original, an alabaster slab, 10 × 13 inches. It commemorates the restoration of an Assyrian temple about 1400 B. C. Professor Paul Haupt, of Baltimore, read a paper upon the obscure but interesting subject of the Rivers of Paradise. Assuming that Gen. 2 : 10-14 refers to a specific region, Cush is Ethiopia, the river Gihon is the Nile; the land of Havilah is South Arabia; the Persian Gulf and the Red Sea are part of the remaining unknown river, the Pishon. According to this, Eden would be in the region of the Caspian Sea. A somewhat extended account of the meeting, by Professor Lyon, of Harvard, is given in *The Independent* of April 12th, 1894.

Book Reviews.

The Epistles of St. Peter. The Expositor's Bible Series. By Professor J. R. LUMBY, D.D. New York: A. C. Armstrong & Son, 1893. Pp. xxiv+374. Price, \$1.50.

The literature upon the two Petrine Epistles is comparatively small. There is as yet, no large, standard commentary upon them, such as are Lightfoot's and Westcott's on the other Epistles. Professor Johnstone's volume on First Peter approaches such a work, and Huther's commentary on the Epistles in the Meyer series is good. Professor Plumptre's contribution in the Cambridge Bible Series is excellent as far as it goes, which may also be said of Professor Salmond's treatment of the Epistles in the four volume Schaff Commentary on the New Testament. But we yet need something more comprehensive, thorough, and final than any of these. Professor Lumby does not furnish us with such a work—the nature of the Series to which he contributes this volume precludes that. But he makes an attractive and valuable addition to the class of literature which we already possess upon the Petrine writings. His discussion of the authorship problem, especially as it concerns Second Peter, is scholarly and candid, carrying weight toward a continuance in the traditional belief that Peter really wrote both Epistles. The difficulties are not minimized or slighted, but counterbalancing evidence seems sufficient. The exposition is throughout clear, temperate, forceful, and inspiring. Of the many commentaries the author has prepared, this is one of the best.

C. W. V.

The Biblical Illustrator. Hebrews, Vols. I and II. James. Edited by Rev. J. S. EXELL, M.A. New York: A. D. F. Randolph & Co., 1894. Pp. xv, 653; 685; viii, 514, respectively. Price, \$2.00 per volume.

The design of this extensive, not to say interminable, series is to furnish "anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical, and homiletic, gathered from a wide range of home and foreign literature, on the verses of the Bible." That the compiler of this work has carried out his programme no one who has seen the volumes will deny. The type is brevier, set solid, and a paragraph occurs on an average about once in three pages. To the Epistle of Hebrews, 1,361 pages of this sort are devoted, that is, 105 pages to each chapter. The amount is just the same for the five chapters of James. The complete set of volumes upon the New Testament, will be, at this rate, thirty-five or forty in number, or about 24,000 pages. To read one page with profit could not take less than fifteen minutes, so that it would require some 6,000 hours to go through the work once. Pro-

digious! But presumably one is not supposed to *read* it, but only to *refer* to it. The selections which it contains are certainly excellent, taken from the best homiletical writers of our time. Of its kind, this series has no equal. For the preacher who depends wholly upon others for his thoughts and expressions and illustrations, nothing could be more convenient and useful than such volumes as these. They would form an economical library, too, for such a man; he would need scarce anything else—possibly not even a Bible. The effect of using such literature is to destroy any originality or individuality that a preacher may have. Of course if he has neither—but that is an impossible supposition.

C. W. V.

The Kingdom of God: A plan of study in three parts, I. The Kingdom in Israel, II. The Kingdom in the Synoptic Sayings of Jesus, III. The Kingdom in Apostolic Times. Series of Bible Class Primers, edited by Professor Salmond. By Rev. F. H. STEAD, M.A. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York, 1894. Pp. 78+78+94. Price, 60 cents.

This little book is the outgrowth of actual work with a Bible Class upon the theme treated. It is arranged with reference to coöperative study, for the use of Bible Study classes and guilds. Specific directions are given for both the private study and the general meetings. The great theme which runs through the whole Bible, binding all its parts together, is the KINGDOM OF GOD—its principles, its characteristics, its development, its consummation. To exhibit the Kingdom of God in these various aspects has been the task that Mr. Stead has set himself, and he has accomplished it in a bright, fresh, truthful way. Beginning with the foundation of the nation of Israel through Moses, he traces the course of the Kingdom through the Old Testament, finding it principally in the activities and teachings of the Prophets, who are made to appear as living characters and mighty preachers of God. The treatment is admirable. The author adopts the approved findings of present day biblical criticism, and shows in his pages the great gain which results therefrom. The post-exilic period and the inter-testament literature are briefly but effectively handled. It is Part II, naturally, the Kingdom as set forth in the Sayings of Jesus, that is the most vital portion of the work. The collection and classification of the Synoptic material bearing upon the Kingdom of God is skillfully and wisely done. The study of this theme is of the highest importance to every one, and our author is here a trustworthy and informing guide. Pages 63–78, which give a summary of the Synoptic teaching on this subject, are very valuable. The apostolic period, with its deeds and literature, receives a similar exposition. Much attention is given to the doctrinal and ethical teaching of Paul. Appendix I. gives a collection of opinions from the eminent men of the Christian Church upon the kingdom of God, and Appendix II, indicates the witness of imperial history to the kingdom. The book is an

introduction to Biblical Theology on its practical side, and is deserving of admiration, confidence, and use. It ought to be adopted by many teachers as a basis for the instruction of many Bible classes. Yet let the teacher not be too sure of his own ability to deal with the subject through Mr. Stead's presentation. There will certainly be much for both teacher and class to learn. But that is the kind of work to be undertaken if one has any desire for growth in character, knowledge, or grace.

C. W. V.

The Epistle of St. Paul to the Romans. By HANDLEY C. G. MOULE, A.M., Principal of Ridley Hall, Cambridge. New York: A. C. Armstrong and Son. The Expositor's Bible. Price, \$1.50.

The writing of this commentary has been to the author a sacred task. He puts it before the world with the single remark that his mind is occupied only "with an ever deeper reverence and wonder over the text which he has been permitted to handle, a text so full of a marvelous man, above all so full of God." It is needless to say that the character of the commentary is in harmony with the profound reverence of this remark. The book is an exposition of the most profitable and delightful kind—an exposition, not by paragraphs, but a running commentary, phrase by phrase, and sometimes word by word, with a general division of the Epistle into well-marked sections, each with a distinctive caption. The style is charming, and the book reads like a connected sermon. The reader is carried along altogether unconsciously, wholly uninterrupted by the introduction of the phrases and sentences of the text, which fall into place as naturally and logically as the comment itself. The thought of the Apostle is clad in flesh and bones; it is made a living, moving progression of wonderful realities. No attention is paid by the author to critical questions. The whole purpose is to reproduce Paul, what he felt and thought while writing this incomparable epistle. And the purpose is vigorously accomplished. To be sure, to introduce the language of the text so unpretentiously into the commentary, the author has had to take some liberty in the wording of his translation; but in this he has been entirely justified because the translation has been made with special reference to the passage under discussion and entirely without consideration of the general style of the epistle.

The book, in fine, makes the impression of being the entirely natural expression of the thoughts and meditations of a profound and reverent student, as he pondered, word for word, the mind and teaching of the great apostle. Probably no greater compliment could be paid the author of an Expository Commentary.

C. E. W.

Untersuchung urgeschichtlicher Zeitverhältnisse der Genesis. Von DR. NETELER.

This pamphlet is an attempt by a Roman Catholic scholar to show that the chronology of Genesis is not incompatible with the data supplied by other Oriental authorities. The flood is dated 2896 B.C., after the figures in the

Samaritan Pentateuch, which are pronounced on very slender grounds to be the most reliable. Tyre is supposed to have been founded in 2760 B.C. and Babylon about 2500 B.C. Menes may have reigned in Egypt about 2782 B.C., a result arrived at by a very free manipulation of the list of dynasties in Manetho. Elam can be traced back to 2270 B.C., and Chinese history is supposed to have begun in 2637 B.C. The tract represents wide reading and considerable labor, but the reader's confidence is grievously shaken by some of the statements. The location of Paradise in the Himalayas, the remark that the Chinese *Shin-nong* reminds us of Shem, and the hint at some possible connection between the name Dodanim or Dardanim and the name Druid are, to say the least, very startling.

Einleitung in das Alte Testament. Von F. BLEEK. Sechste Auflage besorgt von J. WELLHAUSEN.

The student who expects to find in this volume an exposition of the distinctive views of Wellhausen on the origin of the Pentateuch will look in vain. From this edition, as from its predecessor, the section inserted in the fourth edition has been removed and the original text restored. With the exception of pages 1-4 and 523-627 the book is a reprint of a work written more than thirty years ago. Professor Wellhausen considers it in bad taste for an editor to be continually contraverting the statements of a deceased author and perpetually trying to repair his material. This may be true, but as it is the almost invariable custom of a German editor to deal in this manner with the work of another the statement on the title page is calculated to mislead the unwary. Professor Wellhausen also enunciates a surprising proposition. He is well aware that much reprinted in this volume is now considered obsolete, but he defends its republication on the ground that it is a suitable book to put into the hands of the young theological student, especially as it is often selected by advanced critics for refutation. The hundred pages which have been added to the work of Bleek and Kamphausen include about twenty pages from the pen of Kuenen. The history of Pentateuchal criticism has not been brought down to the present time. In fact, this sixth edition seems to be little more than a reproduction of the fifth, with the addition at the end of the preface of a second and later date.

W. TAYLOR SMITH.

Current Literature.

BOOKS.

GENERAL.

Bonhöffer, A. Die Ethik des Stoikers Epictet. Anhang: Exkurse über einige wichtige Punkte der stoischen Ethik. (Stuttgart, Enke, 1894; viii + 278 pp.; 8vo.) M. 10.

Frankfurter zeitgemässe Broschüren. Neue Folge, herausgeg. von *J. M. Raich*. xv. Bd., Heft 1-3. (Frankfurt, A. M., Foesser Nachf, 1894; 8vo.) M. 1.50.

Geschichte, die heilige, alten und neuen Bundes in ihren Schriftworten. Nebst einem Worte für des evangelischen Volkes Recht auf Wahrheit gegenüber dem neuen Testament der Bibelgesellschaften. (Dresden, Jaenicke, 1894; 8vo.) M. 1.

Hilfslexikon, theologisches, bearbeitet unter Leitung der Redaktion von *Perthes'* Handlexikon für evangelische Theologen. 2 Bände. (Gotha, F. A. Perthes, 1894; 8vo.) Bound, M. 28. Contains: 1. Chronologische Tafel. Kirchlicher Kalender. Synchronistische Tabellen. Neutestamentliches Wörterbuch. Alttestamentliches Wörterbuch. (pp. iv., 493, 256, 56 and 93). 2. Kirchengeschichtliches Ortslexikon. Kirchenstatistisches Lexikon. Statistische Tafeln. Vereine und Anstalten der innern Mission. Liturgische Tabellen. Verwaltungstabellen. (pp. iv., 419, 173, 72, 104, 95 and 36).

Kalthoff, A. Christliche Theologie und socialistische Weltanschauung. Ein Wort zur Verständigung. (Berlin, Wiegandt, 1894; pp. 22; 8vo.) M., .60.

Starck, E. v. Palaestina und Syrien von Anfang der Geschichte bis zum Siege

des Islam. Lexikalisches Hilfsbuch für Freunde des hl. Landes. (Berlin, Reuther & Reichard, 1894; pp. vii + 168; 8vo.) M. 4.50.

Voysey, C. Theism, or the Religion of Common Sense. (London, Williams & Norgate). 2s. 6d.

OLD TESTAMENT.

Kuiper, A. K. Zacharia ix-xiv. Eene exegetisch-critische studie (Academisch proefschrift). (Utrecht, Kemink & Zoon, 1894; pp. xiv + 172; 8vo.) Fl. 1.

Salmond, S. D. F. The Sabbath. Bible Class Primers. (Edinburgh, T. & T. Clark). Cloth; 8d.

Strack, H. L. Einleitung in den Talmud. (2. Auflage, pp. viii + 135) = Schriften des *Institutum Judaicum* in Berlin. No. 2. (Leipzig, Hinrichs, 1894; 8vo.) M. 2.50.

Valeton, Jr., J. J. P. Amos en Hosea. Een Hoofdstuk uit de geschiedenis van Israëls godsdienst. (Nijmegen, H. ten Hoet, 1894; pp. viii + 219; 8vo.) Fl. 2.50.

NEW TESTAMENT.

Caspari, C. P. Der Glaube an die Trinität Gottes in der Kirche des I. christlichen Jahrhunderts, nachgewiesen. (Leipzig, Verlag der Akadem. Buchhandlung, 1894; pp. 32; 8vo.) M. 1.

Fellenberg, G. v. Die Versöhnung der Welt in Christo Jesu. Ein Beitrag zur Lösung der sozialen Frage nach ihrer religiösen Seite. Vortrag. (Bern, Wyss, 1894; pp. 28; 8vo.) M., 15.

- Halmel, A.* Der Viercapitelbrief im 2. Korintherbrief des Apostels Paulus. Ein Beitrag zur Geschichte des Urchristenthums. (Essen, Baedeker, 1894; pp. vi+23; 8vo). M., 75.
- Niese, B.* De testimonio Christiano, quod est apud Iosephum antiq. Iud. xviii., 63, sgg disputatio. (Index Lectionum der Univ. Marburg, Wintersemester, 1893-4; Marburg, 1893; pp. 10; 4to).
- Salmond, S. D. F.* Our Christian Passover. Bible Class Primers. (Edinburgh, T. & T. Clark). Cloth; 8d.
- Schürer, E.* Die ältesten Christengemeinden im römischen Reiche. Rektorats-Rede. (Kiel, 1894; pp. 20; 8vo). M. 1.20.
- Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, herausgeg. von O. von Gebhardt und A. Harnack. Vol. X., 2. (Leipzig, Hinrichs, 1894; 8vo). Contains: Aussercanonische Paralleltexte zu den Evangelien, 2. Heft. Paralleltexte zu Matthäus und Marcus. Gesammelt und untersucht von A. Resch. (pp. viii+456).
- Weiss, B.* Das Evangelium und die Evangelien. Vortrag. (Berlin, Besser, 1894; pp. 32; 8vo). M., 60.
- Winer's* Grammatik des neutestamentlichen Sprachidioms. 8. Auflage, neu bearbeitet von P. W. Schmiedel. I. Theil: Einleitung und Formenlehre. (Göttingen, Vandenhoeck und Rupprecht, 1894; pp. xvi+144; 8vo). M. 2.60.

ARTICLES.

GENERAL.

- Macalister, Alex.* Materials for the Study of Variation. (Expositor, May, pp. 375-80).
- Salmond, S. D. F.* Professor William Robertson Smith. (Expository Times, May, 356-61).
- Watson, John.* Faith, the Sixth Sense. (Expositor, May, 381-94).
- Whitefoord, B.* Rest in the Wilderness. (*ibid.*, 355-62).
- Farmer, Geo.* Isaiah 53 : 9 and 11 (Expos. Times, May, 381).
- Gaster, M.* An Unknown Hebrew Version of the History of Judith. (Proc. Soc. Bibl. Arch., Vol. XVI., 156-63).
- Green, W. H.* Klostermann on the Pentateuch. (The Presbyterian and Reformed Review, 1894, 261-86).
- McPheeters, W. M.* Dr. Driver on the Authorship of Isaiah xiii and xiv. (The Presbyterian Quarterly, 1894, 187-208).

OLD TESTAMENT.

- Boscawen, W. St. Chad.* The Hebrew Legend of Civilization in the Light of Recent Discovery. (Expos. Times, May, 351-6).
- Davidson, A. B.* The Theology of Isaiah ii. (*ibid.*, 369-74).
- Dawson, J. W.* The Bible and Science. 4. Antediluvians and the Deluge. (Expositor, May, 362-75).
- De Moor, F.* La fin du nouvel empire chaldéen. (Revue des questions historiques, 1894; avril, 337-86).
- Réville, A.* Les Hérodes et le rêve Hérodien. (Revue de l'histoire des religions, 1894, 1-24).
- Sellin.* Das Hauptproblem der altisraelitischen Religionsgeschichte. A. Einleitung. B. Jahwes Verhältniss zu dem Volke Israel nach altisraelitischer Vorstellung. (Neue Kirchl. Zeitschr., 1894, 316-51).
- Taylor, John.* Kautzsch's New Edition of the Psalter, V. (Expos. Times, May, 384).

Thomson, J. E. H. Daniel 3:5. (*ibid.*, 381).

Van Hoonacker, A. Le lieu du culte dans la législation rituelle des Hébreux, I. (Le Muséon, 1894, 195-204).

Woods, F. H. Hebrew Prophecy and Modern Criticism. (Expos. Times, May, 342-6).

NEW TESTAMENT.

Baljon, J. M. S. Het Évangélie van Petrus. (Theol. Studiën, 1894, 1-34).

Baljon, J. M. S. De Openbaring van Petrus. (*ibid.*, 35-48).

Bradke. Ein Zeugniß des Josephus über Christus. (Theol. Literaturblatt, 1894; Nos. 16 and 17).

Bruce, A. B. St. Paul's Conception of Christianity. 16. The Law. (Expositor, May, 342-55).

Chase, F. H. The Galatia of the Acts: A Criticism of Professor Ramsay's Reply. (*ibid.*, 331-42).

Conatus. Romans 6:7. (Expos. Times, May, 381).

Dods, Marcus. On Some Objections to the Ethical Teaching of Christ. (Expositor, May, 321-30).

Great Text Commentary: 1 John 5:4. (Expos. Times, May, 362-5).

Hausleiter, J. Die alte lateinische Uebersetzung des Clemensbriefes. Ein neuer Fund und seine Bedeutung. (Theol. Literaturbl., 1894; No. 15).

Jennings, W. B. A Pupil of John: Polycarp. (The Presbyterian Quarterly, 1894, 223-34).

Mayor, J. E. B. Visio Pauli. (The Journal of Philology, XXII, 154-97).

Moore, C. G. Keswick at Home. The Denial and Crucifixion of Self. (Expos. Times, May, 378-9).

Oettingen, A. v. Thesen über 'Leide dich mit dem Evangelio', 2. Tim. 1:8. (Mittheilungen u. Nachr. f. d. evang. Kirche in Russland, 1894, 138-41).

Robson, John. The Paraclete. II. (Expos. Times, May, 365-8).

Robinson, J. A. Tatian's Diatessaron and a Dutch Harmony. (London Academy, 1894; March 24, cols. 249^c-250^a).

Simcox, W. H. A collation of from two to six MSS. of the Revelation of St. John. (The Journal of Philology, XXII, 285-306).

W. T. Eine viel umstrittene Stelle des Neuen Testaments; Luk. 7:47. (Mittheilungen u. Nachr. f. d. evang. Kirche in Russland, 1894, 108-110).

Wandel. Die Kindheitsgeschichte Jesu Christi nach Nösgen und Nebe, I. (Neue Kirchl. Zeitschr., 1894, 286-315).

REVIEWS.

GENERAL.

Baudissin's Die alttest. Spruchdichtung. (C. Siegfried, Theol. Ltztg., No. 9.)

Books of the Month. (Short reviews in Expos. Times, May, 346-50; 374-77).

Dods Marcus. Recent Biblical Literature. (Expositor, May, 395-400).

Harnack's Another libellus. (Expos. Times, May, 339, Editorial).

Huxley's Collected Essays. (Alex. Macalister, Critical Rev. iv., 157-62).

Kaftan's The Truth of the Christian Religion. (J. Iverach, Critical Rev. iv., 175-84).

Ward's Witness to the Unseen. (D. W. Simon, Critical Rev. iv., 134-40).

OLD TESTAMENT.

Benzinger's Hebräische Archæologie. (O. C. Whitehouse, Critical Rev. iv., 127-34).

Budde's Song of Solomon. (Editorial, Expos. Times, May, 340).

Niebuhr, K. Versuch einer Reconstel-
lation des Deboralieds. (A. R. S. Ken-
nedy, Critical Rev. iv., 199-200).

Renan's Histoire du peuple d'Israël, iv.
(Horst, Theol. Litzg., No 10).

Sayce's The Higher Criticism and the
Verdict of the Monuments. (A. A.
Bevan, Critical Rev. iv., 123-7).

NEW TESTAMENT.

Bright. The Gospel of St. Luke in
Anglo-Saxon. (Sarrazin, Theol. Litzg.
No. 10.)

Gardner's Origin of the Lord's Supper.
(Editorial, Expos. Times, May, 337).

Hill's The Earliest Life of Christ ever
compiled from the Four Gospels.
(Critical Rev. iv., 171-2).

Lockyer's The Inspiration of the Christian
Life. (Editorial, *Ibid.*, 339).

Morin, Germ. Edition of the Latin Ver-
sion of Clement's Epistle. (Editorial,
Ibid., 339).

Seeley's The Great Reconciliation. (W.
G. Blaikie, Critical Rev. iv., 172-4).

Völter's Problem der Apokalypse. (W.
Bousset, Theol. Litzg., No. 9).

BS
410
B58
n.s.
v.3

The Biblical world

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
